

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXIII

MILWAUKEE, WISCONSIN, JUNE 27, 1925

No. 9

ON THINKING THINGS OUT

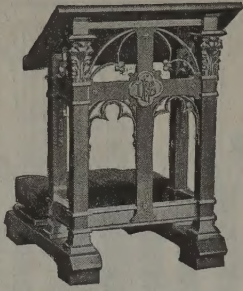
EDITORIAL

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THERE is not a better way to make the world better than to have better men and women in it. It can't be done by education, but by the slow way of the Church—the spiritual, the only way. That is the only salvation of America. We all like to think of ourselves as soldiers of Jesus Christ and of the Church as the army of God. But do we really know what it means? In the army there must be obedience to command, no matter what the duty, and there must be sacrifice both day and night. What makes an army? Obedience, the binding of the individual will to the will of the supreme commander. There can be none of that which we find in our life today, the obedience to a law we like and then complete disregard for those we have no liking for. Military obedience means absolute obedience to all orders. That is what we need in the world and in the Church today, the complete bowing of our wills to Him.—*Rt. Rev. Herbert Shipman, D.D.*

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EDITORIALS & COMMENTS

On Thinking Things Out

THERE seems to be a widespread notion that the use of our brains has little to do with moral character, and considerably less to do with religious development. In the crisis of some family calamity, some member of the group is almost sure to grant himself or herself a blanket absolution by the words: "I never thought of that!"

This betrays a curious weakness of the human mind, perhaps rather more prevalent among us of Anglo-Saxon lineage. It might be ventured that a vast number of people would feel that in the case of some family calamity of grave proportions, this simple absolutionary formula would amply clear the person who used it of any moral obliquity. We have gotten into the way of imagining that our morality as well as our religion can be divorced from thinking. We seem to imagine that both these areas of life lie outside the province of intellect, and that motive and intention are all that are requisite for either moral or religious goodness.

That this is far from wholesome needs no great amount of proof, but even this process implies "thinking things out." The mother who is so excessively fond of her offspring that she allows her child to get at the medicine cabinet, with dire results to the child, and the father who, having farmed out his children to other people to raise, is utterly stunned by the realization that his and their ideals are incompatible, alike pronounce themselves free of any blame by the hackneyed old phrase—we never *thought* that this would happen! The onlooker who sees some tragedy imminent or goes over the steps of a dismal drama in retrospect, may quite easily ask the question: "Oh why *didn't* you think?"

Part of this easy divorce between reason and motive comes from the fallacious division of life into little water-tight compartments. "Feeling" often dominates most of the situations in which we find ourselves. Feeling often dictates our course of action. It is not always and wholly to be disregarded, for an emotional response is not infrequently a kind of unconscious, rapid reasoning. But it is surprising, when one looks about in the world of moral and religious ideals, to see how largely feelings bulk in both spheres of action. It often comes down to the quite simple formula: If I don't like it, it isn't true. We have gotten pretty far astray from any sense of authority outside ourselves, and have become hopelessly confused in consequence. If a course of action is right, it imposes an obligation

on us quite independently of how we may feel about it or how it may or may not "appeal" to us. In short, it is a very bad practice to try to think with our hearts, for that part of our make-up was never intended for this purpose.

OF course one of the great reasons for this curious condition is a kind of sneaking skepticism, which has furnished a kind of underbrush obscuring the road before us. Any sense of *certainty* in any province of human endeavor seems to connote narrow-mindedness. We are afraid of becoming bigots. The sin of all sins is fanaticism. The major crime, both in religion and in ethics, is hypocrisy. With our life continuously played upon by steady streams of propaganda from various hoses, we find ourselves continually in a quandary. We hear people constantly telling us that there is nothing final either in morals or in religion, that the old standards are going, that the old ideals are dead. On the other hand, this same condition has provoked a reaction which has, in certain quarters, hardened the statement of their belief by certain types of Christians into a rigid and monotonous repetition of formulae and phrases, incessantly and brazenly proclaimed without variation. Between the uncertainty of certain ultra-liberal declarations, and the hyper-dogmatism of the ultra-conservatives, the only attitude left to the bewildered victim is skepticism.

This condition is not peculiar to either religious or moral standards. There is a vast divergence proclaimed by the dogmas of different medical schools, a vast and overwhelming diversity in the conclusions of the different scientists. It all produces in the mind of the non-specialist bewilderment and skepticism. If people who think about such matters don't come to any larger agreement, then, it is quite easy to conclude, better not think about them. The only province left to the individual is his feelings, which, at all events, he can still claim to be his own. If he has come to distrust thinking, he may not distrust his feelings, for they are intimately his, and, distressing as it may sound, thinking is not nearly so congenial and natural an occupation as feeling.

There is a grave danger in this attitude on the part of Everyman. The minute you drop the sharp edge of skepticism between a man's feelings and his thinking, that minute you deal the greatest blow at his religious and his ethical system. Throughout the whole history

of Christianity nothing has been more clear than the fact that this cleavage always spells defeat. Better try and fail in the attempt, than refuse to make some sort of union between thinking and feeling. It is much better to get the skeletons out of the closet than to live in daily dread of their sinister presence behind closed doors. This kind of Unknown, right on the premises, cannot fail to be a depressing and devastating influence.

After all, God made us to think. He gave us our reason. He expects us to use it. Any abdication of this duty spells disaster. It is a false humility which depreciates both this right and this privilege. It is an unwholesome thing to hand over one's reason to anybody else. My reasoning may not be as good as some other person's, but it is *mine*. No substitute can be found for this task. We cannot endure the Prussian tyranny of any usurper who calls upon a too ready deference and surrender of our thinking.

IF Anglican Christianity has any contribution to offer to that of the whole world, if it has any place under God in the life of His Church, its distinctive genius is going to be expressed in a steady endeavor and constant aim to the end of *thinking things out*. The very diversity of results in so many provinces of spiritual and moral investigation is an earnest of better things to come. It is perhaps understating the case to say that the Anglican genius does not find congenial attempted pronouncements on faith and morals from the top down. Whatever be the weaknesses of Anglican Christianity, one thing is sure—there is no hampering hand laid on the Anglican mind. We are bred up in an atmosphere in which the expression of the goodness we know and believe is encouraged and not forbidden, is stimulated and not repressed, and the ideal of this duty proclaimed again and again.

In short, every person in our Communion has not only the *right* to his opinions but the *duty* of creating them. No group of specialists has any preëminent jurisdiction entitling it to dictate. As it was the free consensus of corporate Christian conviction which developed the great statements of our faith, so we believe that it must be a free consensus which is the ideal which our Lord would have this part of His Church encourage. The consensus *must* be free. The opportunity spells duty.

"Thinking things out" is not the privilege of the few but the obligation of the many.

ACKNOWLEDGMENTS

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BEAUTIES OF A GARDEN

SOMEONE has observed that, when wonder is excited, and the sense of beauty gratified, there is instant recreation, and a stimulus that lifts one out of life's ordinary routine. This marks the function of a garden where, but for its presence, the commonplace might predominate. There is no spot like a garden for cultivating the kindly social virtues. Its perfectness puts people on their best behaviour. Its nice refinement secures the mood for politeness. Its heightened beauty produces the disposition that delights in what is beautiful in form and color. Its queenly graciousness of mien inspires the reluctant loyalty of even the stoniest mind.—*J. D. Sedding.*

WHAT LABORERS AND APPRENTICES READ

AN INQUIRY into the reading habits of six hundred apprentices attending the Milwaukee Vocational School, and of seventy employees of the Federal Rubber Company, was made for the purpose of a report to the Industrial Conference, which was part of the program of the third annual institute of the staff of the Milwaukee Public Library.

Ten foremen, ten office workers, and the same number each of skilled piece-workers, tool-makers, heavy common laborers, shop girls, and young men at the Federal Rubber Company answered the questionnaire. To the first question, "Do you do much reading?" sixty-five answers were secured. Twenty-eight indicated that they did considerable reading, fourteen that they read rather moderately, and twenty-six that they read very little. All answered the second question, "What kind of reading do you like best?" Forty-five named fiction and story; thirteen, history, travel, and adventure; ten read along scientific and mechanical lines; eight preferred educational subjects; seven indicated preference for a mixed program; four read current news; one reported following a regular program. "Where do you secure your reading matter?" was the third question. Sixty replied, twenty-nine indicating magazines as the source (including the *Saturday Evening Post*, *American Magazine*, *Literary Digest*, *Liberty*, *American Machinist*, *Field and Stream*), twenty-two indicating the public library, and two newspapers. Seven said they bought their own books. To the fourth question, "Why do you not read more?" thirty-three of the sixty-nine replying gave lack of time as the chief reason. Seventeen blamed other hobbies, such as radio, athletic sports, music, and home diversions or responsibilities. Nine reported the difficulty of getting books. Five gave physical reasons, such as tired eyes and nerves. Twelve said that they never used the library, in answer to the last question, "How can the library help?" Twenty-two expressed varying degrees of satisfaction, fifteen being well satisfied, and seven particularly pleased with the plant library plan. Thirty-one expressed desire for better library service, fourteen of these suggesting that the library be made more accessible by establishing more branches, thirteen that the library advertise more by publishing pamphlets and lists especially suited for workmen; and four that the library specialize more on interviewing men and suggesting reading.

The deviser of the questionnaire after analyzing the replies comments that toolmakers expressed least desire for fiction or stories of any group. The heavy labor group and the young men expressed the greatest preference for fiction and stories. The shop girls' group seemed to show the least interest in any reading. None of the heavy laborers reported that he was too tired to read. The largest vote on this came from the young men's group (since the young men selected to answer the questionnaire were classified as "sheiks," this is perhaps not altogether surprising). The very small vote for newspapers as a source of reading may have resulted from the fact that the emphasis was placed on books and the library. The canvass showed a very general interest in the library and a desire to use it more but a lack of information on resources and availability. Books are reported as a small source for reading as compared with magazines. Nearly fifty per cent of those answering gave lack of time as a reason for not doing more reading.—*Library Journal.*

THE OMAHA PUBLIC LIBRARY has been carrying on a most useful service of lending books to the patients in the Clarkson Hospital, a fine diocesan institution. This has not been done casually but with a serious purpose, approved by the county medical authorities, of helping the patients' recovery by the influence of good books. One of the library staff brings a cart with seventy-five books to the bedside twice a week, books of all sorts, the only ones excluded being those with a depressing atmosphere, no matter how great their literary value. During the four years in which this service has been rendered, over 13,000 books have been read at the hospital. A report from the library mentions that a course in "book therapy" is to be given in one of our universities, open to graduate nurses and librarians, showing that a trained-nurse-librarian with a greater knowledge of the influence of ideas as found in books may some day be a part of a hospital's nursing staff. Thought-provoking possibilities! And why does not some parish social service unit try taking library books to convalescents instead of flowers—or not instead of?—*The Epiphany Star.*

SELFISHNESS leads to nothing but wreck and ruin for the individual and the society of which he is a part. It is as far from happiness as hell is from heaven—a shallow, unintelligent delusion.—*Bishop Manning.*

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

IT WAS frightfully hot, dusty, and ugly, one midsummer day, in a great American camp at Sièvres in the Sologne Barracks justified all that has ever been said about that type of architecture; thousands of weary soldiers were wondering, "When do we go home?" shouting it, or scribbling it in chalk where it would be sure to strike the eyes of those in authority. For myself, I was not actively engaged until sunset; and so I spent some hours of each day rereading Joseph C. Lincoln's stories of Cape Cod. They never tasted so good! I could feel the salt breeze blowing over the oak and pine; could see the prim little wooden cottages and the stiffly dignified meeting-houses; could hear the familiar tones of rural New England, even from thousand miles away. And I sent my thanks by mental wireless over to the author, who had wrought the magic of "the Cape" so powerfully into his pages.

WELL, IT WAS almost as hot last week; and, remembering the success of that arm-chair journey, I resolved to try what a motor-car journey would do. There is a question as to where Cape Cod actually begins: some people limit the phrase very strictly, while others (as in *Two Years Before the Mast*) count Hingham itself as on the Cape. Compromising, we reckoned the Cape to begin with Bourne and the canal cutting across it. So on one day we travelled down to Plymouth, that most historic capitol of the Old Colony; and on to the west, with an early start, we traversed the whole of the Cape, even to Provincetown, and back, again largely over another route. This is to record impressions, not to write a guide book chapter.

IS THERE any part of our country where so much is left unchanged from colonial times. Those historic villages, Sandwich, Barnstable, Brewster, Dennis, Orleans, and the rest. Those historic villages have their scores of old houses, square, hip-roofed, or gambrel-roofed, set in "yards," and enclosed by white picket fences, just as they were planned by our Eighteenth Century ancestors. And, though new houses have crept in, still even they correspond, for the most part, with the spirit of the place. There are few Italian gardens and red-tiled roofs in this land of clapboards, shingles, and lilac hedges, and one is more and more impressed with the extraordinary fitness of the style of the region. Whether it is a little white-painted cottage of some fisherman, or a stately brick-ended mansion, with box marking the paths, and big square rooms opening off the central hall on either side, it seems as if the rural builders of two centuries ago knew just what was right. One grows weary picking out habitations where his fancy may dwell.

To be sure, there are few palaces, and they give the impression of intruding, like vulgar *nouveaux riches* at a gathering of the Mayflower Descendants. But, on both sides of the Atlantic, palaces are out-of-date it appears; and most of them are placarded "For Sale."

What a pity it is that builders of our churches in this country are so often under the spell of the pseudo-picturesque! Far better the old basilican type, translated into wood, such as the spacious meeting-houses that are set around every village green, than a wretched little box, with roof so low you can almost touch it, and with a tinier, lower recess, unventilated and oppressive, for the chancel. In one of the loveliest villages along the Cape I stopped to enter such a church, and found myself almost sun struck by the fierce heat stored up under that preposterous ceiling. Why will architects forget that, for four months and more at least, we live in a tropical climate? Provision should be made for ample air-spaces and for ventilation; and it is not necessary to sacrifice beauty of line and proportion to secure those.

CAPE COD is by no means monotonously level, as one might be tempted to suppose. There are wide expanses of moorland,

it is true; but even they undulate for the most part. And the ranges of sandhills, heavily wooded or bare dunes, look positively mountainous against the sky. It does not seem arable, somehow; I noticed men ploughing, and thought of Odysseus ploughing the sea-shore. Yet the tiny farms apparently flourish, now as much as in Thoreau's day, when he and his comrade wandered the length of the Cape afoot. The summer visitor, however, remains an ever increasingly profitable crop.

Every town in Massachusetts, they say, has its public library; and these Cape towns are no exception. Handsome brick or stone edifices in right Georgian architecture, marked with some honored name as a memorial, or humble country school-house type, all attest the insatiable love of reading that marks New Englanders and other Americans. (I had almost written, love of learning, till I remembered how largely cheap fiction makes up the circulation! It is rather to Scotland that one must turn for scholars; and even there the plague of Carnegie endowments is working its evil consequences.)

PROVINCETOWN is a singular combination of an old New England village mixed with "Greenwich Village." The natives protest that "Plymouth hogs the Pilgrims" as if it had the sole right to them, whereas Provincetown was where they made their landfall. Plymouth retorts that the Pilgrims landed at Provincetown just long enough to see that it was not meant for human habitation, and so went on across the Bay to a better place. The great Italian tower, rising up from the midst of the town, commemorates that landing; though why on earth a Tuscan tower, like that of the Bargello, though with no building at its base, should be erected in honor of English emigrants who had nothing in common with Florence, is a mystery only state-employed commissions can explain.

The streets are winding and narrow; the old houses are quaint and comfortable; and the "mixed human varnishes" surprisingly diversified. Women in sandals and last year's cretonne curtains, long haired men with velvet caps worn *à la du Boul' Mich*, rub elbows with black cooks out of fishing-schooners, gray-whiskered deacons of the real Joseph Lincoln sort, city trippers, and soft-eyed, soft-voiced, sweet-mannered Portuguese.

Highland Light, at Truro, and the Life Saving Station near by, are much as when Thoreau described them, though the sea has eaten into the bluffs somewhat since then. The swallows have made nests in the steep banks, and fly as a cloud around the light-house. A little south, the road flames golden with the blossoms of gorse, appearing in only a few places along the coast. Fresh water ponds abound, ringed with scrub-oak and pine. Now and then a meeting-house crowns a hill. The pink and green of a Portuguese church seems startlingly outlandish.

AT THE ANGLE of the Cape there are coves, fjords, bays, intersecting salt-marshes, and everywhere is the glorious June weather, making even the city's mean streets glad some; how wonderful, there in the ample spaces of Cape Cod!

The sunset came upon us as we were dining *al fresco* at an old farm house only slightly remodelled and standing on a terrace above a swift brook. A hundred and seventy-five years old, made of honest timbers, and good for twice as much more in consequence, the kitchen had an inside white-washed wall of stones built against the hill at the back of it. A fireplace yawned cavernously, with a Dutch oven along side; the furniture was almost as old as the house. No fantastic fittings or nomenclature spoiled its seemliness; and the self-possessed college girl who served us was neither unpleasantly familiar nor ingratiatingly mercenary. *Laudator temporis acti* perhaps I am: but it all seemed vastly better than a modern "motor inn," with its glaring lights and city waiters in soiled evening clothes.

DAILY BIBLE STUDIES

Edited by the Rev. Stanley Brown-Serman

READINGS FROM THE BOOK OF JEREMIAH

JEREMIAH BELIEVES IN HIS DIVINE CALL

June 28: Third Sunday after Trinity

Read Jeremiah 1:1-10.

THE prophet was a unique product of Israel. Other peoples have had their great statesmen and reformers, their great moral leaders and seers. The prophet combined these in his own person. What is more remarkable, the type appeared not once, but again and again in the life of the nation. Jeremiah had his great predecessors, as he had also great successors. It seemed as if each great occasion produced a man of vast moral capacity and spiritual insight to guide the destinies of the people. That their message was not always appreciated only emphasizes how greatly they were in advance of their age. The fundamental truth which the prophet had to proclaim was the righteousness of God, and the certainty that the peace, safety, and prosperity of a people depends upon its obedient recognition of the divine will. The prophet forever made religion a thing inseparable from right living. He published God's character, and demanded obedience to God's will upon no authority of his own; he felt constrained to preach by a personal commission from God.

June 29: St. Peter's Day

THE PROPHET'S ASSURANCE

Read Jeremiah 1:11-19.

THE task which the prophet undertook was difficult. His message was often one which aroused resentment and opposition, since it conveyed rebuke of tolerated evil and sanctioned abuses. From the outset it must have appeared that the result of publishing it would be personal disaster. Yet the message was given with an astounding courage and supreme disregard of consequence. The explanation of the prophet's attitude lies in his conviction that the righteous God will not only maintain his own cause, but extend His protection to those who champion it. Another consideration enters. It was the prophet's function to proclaim the personality of God. The aid, which he therefore anticipates, comes as a sustaining personal presence.

June 30

THE BABYLONIAN INVASION IS IMPENDING

Read Jeremiah 4:5-14.

ACROSS the eastern deserts the mighty forces of Babylon, which had crushed the surrounding peoples, were being massed against Jerusalem. Jerusalem was doomed. The prophet Jeremiah saw this as a certainty from which there was no escape. Rulers and people might have seen it also, but, with incomprehensible blindness, they shut their eyes to the fact. They entertained project after project of unstable alliances with nations too weak or too fickle to guarantee safety. Jeremiah urged the nation to accept the inevitable, and to prepare themselves morally and spiritually to sustain the blow. The catastrophe had, in the first place, been brought about by the viciousness and apostasy of the nation; Jeremiah interpreted it as the inevitable consequence of wrong-doing. As unfaithfulness to their divine mission had been his people's undoing, national repentance and amendment might, when the first pangs of suffering had past, secure the rebirth of the nation.

July 1

MANIFOLD SINS AND THE WEEPING PROPHET

Read Jeremiah 9:1-11.

EXAGGERATED? Possibly we feel the lack in Jeremiah of the fine restraint that marks some of the other prophets. But look at the situation with the eyes of Jeremiah. There rises before him in all the hideous detail with which he was

familiar, the picture of an ancient siege. He views in anticipation the brutalities of the city's fall, the weary lines of a deported people toiling over the desert sands. That was the result of a nation's infidelity to God, of its incredible follies and wickedness. It was the dire result of unthinking selfishness. Sin leaves us unconcerned only when we do not see its consequences. If we could see with the clarity of a prophet the harm which sin effects, we should think of it less lightly; we should measure sin's nature by the disaster its effects.

July 2

THE PROPHET'S PRIVATIONS IN ORDER TO WARN HIS PEOPLE

Read Jeremiah 16:1-13.

THERE are times when a man's message must be preferred to any personal consideration, however legitimate it may be. He is called upon to endure extraordinary privations because of it, to make any sacrifice in view of it. He must be content to forego what other men rightly enjoy. Jeremiah felt that. He was willing to forego any personal privilege or pleasure, if his renunciation would awaken consideration of his message, or stir the people from their moral apathy. Asceticism has its legitimate place in life. Great reformers have never been self-indulgent men. A quality of unusual self-restraint is demanded of the person who is engaged in an unusual moral issue. Ordinarily we put too little value on self-denial today. It is possible that most of us are a bit too comfortable, and acquiesce too readily in our comfort, to make our moral and spiritual living a vigorous thing. We do not have to be ascetics in the ordinary sense of the term, but we could most of us stand a bit of stiffening up.

July 3

NO NATION CAN SURVIVE THAT FORGETS GOD

Read Jeremiah 18:1-12.

A NATION, like a person, never rises above the level of its beliefs. We are, in the main, what we think. Our outward living takes on the color of our inner dreams. When a nation believes in God, it has a standard of honor and of action which works itself out in just and decent action. Individuals may seem to falsify the rule, but, in the main, national life will not. History proves that. Nations which have been the most enduring, and while they endured, the most contented, prosperous, and effective, have been nations with a high sense of devotion to God. Israel, compared with Babylon or Phoenicia, was insignificant as a world power, yet it outlasted both, and made a hundred times greater contribution to civilization than either. The strength of Israel itself varied in proportion to the strength of its loyalty to its ideal of God.

July 4

THE PROPHETIC CONSCIOUSNESS

Read Jeremiah 20:7-18.

IN the prophets we find a succession of wonderful men, mostly conscious of profound unpopularity in their contemporary world, who, nevertheless, even in the face of the most determined hostility of courts and people, delivered a message which we feel to be self-consistent, and to involve the same great principles throughout, about God, His nature, His will, His purposes, and about human nature, its dignity, its responsibility, its sin; a message which they declare not to be derived from their own reasoning or speculation, nor from tradition, nor from any external source at all, but from God, the God of Israel, speaking in their own souls, so intensely and clearly that there could be no mistake about it."—*Bishop Gore.*

Deputies and Alternates to General Convention

[NOTE.—Those named in *italics* were members of the General Convention in 1922]

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ham.
Rev. J. M. Stoney, Anniston.
Ven. J. F. Plummer, Mobile.

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Dr. W. B. Hall, Selma.
Mr. Robert Jamison, Jr., Birming-
ham.
Mr. H. J. Whitfield, Demopolis.

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Ven. V. G. Lowery, Sheffield.
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Rev. Richard Wilkinson, D.D.,
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ALABAMA

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Mr. Frank E. Feltus, Birmingham.
Judge Walter B. Jones, Mont-
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Rev. C. R. Quinn, Hudson.
Rev. Wm. J. Hamilton, Potsdam.

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Albany.
Mr. George R. P. Shackelford,
Saratoga Springs.
Mr. J. S. Conover, Schenectady.
Mr. Harris L. Cooke, Coopers-
town.

None

ALBANY

None

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Rev. Charles F. Collins, Hot
Springs.
Rev. John Boden, Little Rock.
Rev. H. A. Lollis, Stuttgart.

Mr. Richard B. Bancroft, Hot
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Springs.
Mr. D. H. Cantrell, Little Rock.
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port.

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Rev. W. W. Memminger, Atlanta.
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Rev. H. F. Saumenig, Rome.
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lanta.
Mr. Turner Berry, Columbus.
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Mr. Louis F. Montcastle, Royal
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 Rev. W. A. Jonnard, Savannah.
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 Mr. John F. Kerfoot, Des Moines.
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 Rev. Otis E. Gray, Wichita.
 Rev. E. A. Edwards, Lawrence.
 Very Rev. T. R. Ludlow, Topeka.

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 Mr. O. B. Hardcastle, Emporia.
 Mr. Guy T. Berry, Independence.
 Mr. C. A. McGill, Wichita.

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 Rev. Carl W. Nau, Kansas City.
 Rev. Fred Busch, Arkansas City.

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 Dr. W. G. Beltzel, Atchison.
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 Ven. R. F. Duffield, Garden City.

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 Mr. William M. Baldwin, Garden City.
 Mr. Raymond F. Barnes, 90 McDonough St., Brooklyn.
 Mr. Origen S. Seymour, 42 Cedar St., New York City.

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 Mr. George M. Wiley, South Pasadena.
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 Rev. R. S. Coupland, D.D., New Orleans.
 Rev. W. S. Slack, Alexandria.
 Rev. J. M. Owens, D.D., Shreveport.

Mr. Warren Kearny, New Orleans.
 Mr. J. Z. Spearing, New Orleans.
 Mr. R. F. Mead, New Orleans.
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 Rev. E. B. K. Weed, New Orleans.
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 Rev. M. W. Brewster, D.D., New Orleans.

Mr. John Caillouet, Houma.
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 Rev. Ernest A. Pressey, Portland.
 Rev. Arthur T. Stray, Brunswick.
 Rev. Stuart B. Purves, D.D., Augusta.

Kenneth C. M. Sills, LL.D., Brunswick.
 Hon. Charles B. Clarke, Portland.
 Major Robert H. Gardiner, Gardiner.
 Mr. Charles F. Flagg, Portland.

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 Rev. Edward C. McAllister, Gardiner.
 Rev. R. A. Forde, Fort Fairfield.
 Rev. George C. DeMott, Portland.

Mr. Allan P. Stevens, Portland.
 Mr. John S. Rogers, Bar Harbor.
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 Rev. R. F. McDowell, Sault Ste. Marie.
 Rev. C. C. Ziegler, Ishpeming.
 Rev. A. I. E. Boss, Escanaba.

Mr. C. J. Shaddick, Ishpeming.
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 Ven. Wm. Poyseor, Crystal Falls.
 Rev. C. L. Attridge, Houghton.
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To be appointed by the Bishop.

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 Rev. H. P. Almon Abbott, D.D., Baltimore.
 Rev. Arthur B. Kinsolving, D.D., Baltimore.
 Rev. Wyatt Brown, D.D., Baltimore.

Mr. Edward Guest Gibson, Munsey Bldg., Baltimore.
 Hon. Henry B. Harlan, Fidelity Bldg., Baltimore.
 Mr. Arthur Boehm, 409 No. Charles St., Baltimore.
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 Rev. Arthur C. Powell, D.D., Baltimore.
 Rev. Walter B. Stehl, D.D., Hagerstown.

Mr. Blanchard Randall, Chamber of Commerce, Baltimore.
 Mr. George O. Thomas, New Amsterdam Bldg., Baltimore.
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 Rev. Henry K. Sherrill, Boston.
 Rev. John W. Suter, D.D., Boston.

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 Mr. Charles E. Mason, 60 State St., Boston.
 Mr. Joseph G. Minot, 175 Beacon St., Boston.
 Mr. Philip S. Parker, 84 State St., Boston.

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Ven. S. E. Wells, Kearney.	Mr. C. C. Campbell, Mullen.	Rev. W. D. Morrow, D.D., Calloway.	Hon. R. R. Horth, Grand Island.
WYOMING		WYOMING	
<i>Very Rev. D. W. Thornberry</i> , Laramie.	Hon. T. S. Taliaferro, Jr., Rock Springs.	Rev. Philip K. Edwards, Casper.	Mr. D. P. B. Marshall, Sheridan.
ANKING		ANKING	
CUBA		CUBA	
Ven. J. M. Lopez-Guillen, Delicias Oriente.	Mr. E. G. Harris, Havana.	Ven. Juan McCarthy, Camaguey.	Mr. G. E. Jenkins, Havana.
HAITI		HAITI	
Rev. George E. Benedict, Aux Cayes.	Aux Mr. Tullius Lochard, Léogâne.	Rev. David B. Macombe, Port au Prince.	Hon. Manassé St. Fort Colin, Port au Prince.
HANKOW		HANKOW	
KYOTO		KYOTO	
LIBERIA		LIBERIA	
MEXICO		MEXICO	
NORTH TOKYO		NORTH TOKYO	
Rev. Charles F. Sweet, D.D., Peekskill, N. Y.			
PANAMA CANAL ZONE		PANAMA CANAL ZONE	
<i>Very Rev. F. C. Meredith</i> , Ancon.	Mr. Robert Beverly, Balboa Heights.	Rev. Edward J. Cooper, Cristobal.	Hon. J. W. Blackburn, Ancon.
SHANGHAI		SHANGHAI	
SOUTHERN BRAZIL		SOUTHERN BRAZIL	
TOHOKU		TOHOKU	
<i>Rev. John Cole McKim</i> , Toku-shima Ken, Japan.			
AMERICAN CHURCHES IN EUROPE		AMERICAN CHURCHES IN EUROPE	

St. John's Cathedral, Denver, Colorado

ST. JOHN'S CATHEDRAL, Denver, Colo., consecrated on St. Barnabas' Day, June 11th, is the third church by that name in Denver, succeeding as it does first a small frame building which housed the first Church congregation in Denver more than sixty years ago, and then a red brick Romanesque structure, which was built in 1872 and destroyed by fire in 1903. The present beautiful Gothic nave is only a fragment of the contemplated Cathedral; the western front will be dwarfed by a central tower, which is to rise to a height of 200 feet.

The service was attended by a congregation of over two thousand, filling every corner of the Cathedral. The Presiding Bishop, the Most Rev. Ethelbert Talbot, D.D., occupied the bishop's throne, preached, and gave the blessing at the end. The prayers of consecration were said by the Diocesan, the Rt. Rev. Irving P. Johnson, D.D., and the celebrant at the Eucharist was the Bishop Coadjutor, the Rt. Rev. Fred Ingley, D.D., whose fourth anniversary it was. It was also the eighth anni-

vide an interesting study in widely differing types of stained glass. The newest window, the Berger memorial, by Charles J. Connick, of Boston, has attracted much attention, and has been called "the finest example of stained glass in Colorado."

THE DOCTRINE OF THE TRINITY

THE DOCTRINE OF THE TRINITY is a statement of the truth about God which society ever needs to have kept before it. We see in it three sources of spiritual knowledge and leadership and three avenues of social advance. The Trinity is not an isolated, metaphysical abstraction. That which we conceive the Godhead to be, that we see as the three great relations of strength in the one coherent unit of human association. Fatherhood, Sonship, and God as Spirit with us, are the fruitful springs that have led men as creatures into the full manifestation of God in them, in their fellows and in the unseen. All the love that our religion is able to evoke from the



ST. JOHN BAPTIST CATHEDRAL, DENVER, COLO.



INTERIOR ST. JOHN'S CATHEDRAL, DENVER, COLO.

versary of the ordination of the Dean, the Very Rev. Benjamin D. Dagwell to the priesthood. Incidentally, the sentence of consecration settled a question which has been a matter of some uncertainty, locally, the precise dedication of the Cathedral. It was named definitely as being dedicated to St. John Baptist.

Local civic interest in the Cathedral was represented in the opening procession by the Governor of the State, the Mayor of the City, a number of officers from nearby army posts, and officers of the Colorado Masonic Grand Lodge. The procession also included the wardens and vestry of St. John's, the Standing Committee and the Trustees of the Diocese, and a large body of the diocesan clergy.

The choir sang a *Te Deum* after the prayers of consecration.

Some of the furnishings of the new Cathedral are of considerable interest. The bishop's throne, of carved oak, is a replica of the one in Worcester Cathedral, in England. The reredos is made up of a group of seventeen statues, carved by Josef Meyer, of Oberammergau, and that represent the chief personages associated with the Holy Scriptures, Old Testament prophets, New Testament apostles, translators, like St. Jerome and Erasmus, grouped round a figure of Christ holding a Bible in His hand. Meyer's son-in-law, Peter Rendl, carved the pillars in the sanctuary, the litany desk, which is in the form of an angel, and the front of the altar, which is a reproduction of Giebert's painting of the Last Supper. The stained glass windows in the apse are from the old Cathedral, and are the work of an English artist, Edward Frampton. The windows in the nave are of American make, by various artists, and pro-

hearts of men comes from the fact that the one God is our Father, is the Christ our Brother, and is the Fire that lights the candle of the Lord in our souls. All the duties that come to us, as responsible members of the nation's and the world's fellowships, must be done by making the properties of the three Persons of the Trinity live on earth. All discipleship as taught by Christ and revealed through the long ages of religious experience is contained in this disclosure of God. The Fatherhood, the Sonship, and the Indwelling Spirit, can never be confused one with another. Each has its duties, each has its possibilities, and each has its peculiar appeal to the heart and mind; yet all speak in the unified voice of the Eternal.

We need today a clear and happy sense of all that the Trinitarian belief can give to us. Men and women must learn anew the sense of the instructive obligations and the joyful privileges of the Divine Fatherhood. It will enlarge their views upon the issues of God's purpose. It will give them a vision in the terms of the world rather than that of parish, of city, or of nation, and it will make known to them, day by day, that design for the universe which is animated by a loving heart and will. All of us, if we are to be true to the great Son, must learn more fully the meaning of our sonship. The ties of the Divine Family are the bonds of faithful love and service in truth and the only things which can bring us along the road to the Kingdom of God. If we are to be worthy co-workers with God and for His children we must have an increasing sense of His indwelling. The Light Within can make God real as the timeless companion of man's soul. We do not apologize for being Trinitarians, we only long that this fruitful fullness of God may be made manifest as the means and splendor of His Glory and His Love.—*Very Rev. Edmund Randolph Laine, Jr.*

The Home

By Alfred Newbery

I. THE BROKEN HOME

THE divorce rate has doubled in the United States in less than thirty years. It has reached such proportions that today about thirteen per cent of all marriages are sooner or later annulled by divorce. This situation is one of steady growth. Through the last fifty years the divorces have increased more rapidly than the population. In no single year has the number of divorces been less than in the previous year, and, while the population has varied, the divorce rate has mounted steadily.

We do not understand what these figures mean. They have been studied from only a few angles. We are not justified in drawing conclusions from them, in our present state of knowledge. But whatever the explanation of these figures may be, their significance is obvious and unavoidable. They signify that *the broken home has become a constant phenomenon in our society*. We may pare down the figures, but it still remains true that numbers of persons regard their marriage as a failure and seek to escape its bonds; and the spiritual significance is the same, whether there be ten such failures a year or the 170,000 which the figures claim.

Divorce, to be sure, is not the only home breaker. Poverty, illness, and even well meant, but not sufficiently careful, aid may break up a home almost as effectually as divorce. But there is an element of volition in divorce that is usually lacking in the other situations, and, of course, it remains as the classification for the great majority of broken homes.

What are the causes of divorce? Only partial answers can be given, and they must stand on their inherent reasonableness rather than on detailed corroborative data. But we can be fairly certain that the causes are not to be found in what are called the legal grounds for divorce. Those are rather requirements of the law. The true *causes* for divorce are to be found in the reasons for which individuals avail themselves of these *grounds* for divorce. The newspapers have shown us how people travel from one state to another, even from one country to another, in order to find conditions which will enable them to rid themselves of their mates. Obviously then, the wish to be divorced precedes the satisfaction of legal requirements. We may safely say that in many cases the court hears only the occasion and not the cause of the divorce.

Attempts are being made to give the situation careful study. For example, Judge Hoffman, of the Domestic Relations Court in Cincinnati, has instituted studies by social workers. Their findings we shall refer to in a moment. An account of them is to be found in the Fourth National Social Service Conference Proceedings, published by the national Department of Social Service, under the heading, *Some Results of the Case Method as Applied to Divorce*. These, of course, are studies of unsuccessful marriages. Only until successful married life can be as carefully studied shall we be in a position to build a complete constructive program. Professor Hornell Hart, in the article referred to, makes the following classification of marriage developments. A marriage follows in its development, one of three paths. It will result in a harmonizing of interests and purposes, and the creation of a common goal. Or it will become a prolonged conflict of mutual antagonisms. Or it will end in complete rupture of the bond.

In the last event, namely, the breaking of the bond, there is danger to society, to the individuals involved, and to their children. In the first place, it attacks the permanence of the marriage bond. A contract cannot be properly entered into as a life-long contract if, back in the minds of the persons concerned, there is an idea that it is not necessarily a life-long contract. That idea fundamentally changes the approach. A wealthy man can assume the overalls of the laborer, but he cannot assume the laborer's anxiety over a penniless old age. The wealthy man can never enter the laborer's experience fully enough to prove anything, because he cannot separate himself from certain facts in his life which are wholly opposite to those with which the laborer faces life. To know or

to feel that marriage is dissoluble vitiates the attempt to treat it as if it were indissoluble. In the second place, it deprives the child of his most precious social endowment, a background of love; and, in the third place, it deprives him to all intents and purposes of at least one of his parents.

One of the commonest causes for the beginning of the break in the home lies in the realm of sex. This sex antagonism is due sometimes to false ideas on the part of the woman, who has too frequently been trained to think of ignorance as innocence. Sometimes it arises from false ideas on the part of the man, who has too frequently received his training from previous vicious practice, or who has absorbed a no less vicious philosophy of ownership. Everything from thoughtlessness to brutality and perversion may be read in the painful disclosures of these broken bonds. One sees the most astounding attitudes asserted and for years conceded, the most horrible ignorance, and falsely conceived humiliation pictured. His would be a hard heart, who did not sympathize with many of these seekers for freedom from a bond which is, to them, the very opposite of hallowed.

This then in brief, is one of the worst sores of society. To us, as Christians, it contains more than a menace to the welfare of the group. We are interested in the entire good of the entire number, and not merely the greatest good of the greatest number. Moreover, for us, this present life is part of the drama of eternity—this society a potential eternal Kingdom of God. Divorce is a flaunting challenge to the Christian teaching of the power of love. More immediately, to us as Christian educators, it is a menace to the institution upon which we are counting for the accomplishment of our dreams for the coming generations—namely, the home.

Are we sufficiently awake to its nature, its prevalence, one might almost say its popularity? Do we discourage frivolous attitudes toward it, do we persuasively win to our cause those whose generous sympathies practically compel them to approve, and who think of us as cold and hard? The Church's attitude toward divorce is found in the canons, but it is an effective message to society only through the Church's people.

II. THE YET UNBROKEN HOME

IN a sense the Church has not been found wanting in courage to frown upon divorce. As priests and as prophets, her ministers have declared against this evil. But there is a growing recognition of other important angles to the situation to which the divorce side is almost completely irrelevant. Anterior to divorce, and existing in homes which may never seek divorce, there is a second evil which, in its observed effects, is quite as bad as divorce. We said above that a marriage might result in harmony, in conflict, or in rupture. The first effect of a campaign to reduce the ruptures is to increase the number of conflicts. Were we able by prohibition to make divorce impossible, we should not by so doing wipe out the conditions which make divorce desired.

To the yet unbroken home then we must turn our attention. It is a fair assumption that if there are 170,000 divorces annually in the United States, there must be a very large number of married persons who are equally dissatisfied with marriage but who, for various reasons, do not go as far as open rupture. The checks are religion, convention, timidity, financial inability, lack of the legal requirement demanded by their state laws, fear of the effect upon children or near relatives, and fear of poverty. If we pushed back the divorces into this class of persistent conflict and antagonism, its membership would be gravely large. The same causes that operate to create a desire for divorce are naturally the causes of the yet unbroken home. The failure of one or both parties to seek an integration of purposes, domination by one or the other person, injustice in the sharing of work and recreation and money, if considered in general terms, will cover most of the fields of conflict.

Their effects are no less devastating than those of divorce. Those of you who have read Miriam Van Water's book, *Youth*

in *Conflict*, know the story of the yet unbroken home as it presents itself in the juvenile court, pouring into society an army of boys and girls warped and twisted by their first social environment, the home, getting no training but the wrong training from a father and a mother who are always at cross purposes. You will perhaps remember in the beginning of that book a statement by a psychologist to the effect that the babe lying in his cradle is affected by subtle antagonisms flashing between the adults who are responsible for his existence, that before he begins to speak, his mis-education begins at the hands of a father and mother who are out of harmony. It is a matter of common experience, says this authority, that the child found backward in school comes from a home of conflict. There is not one of us, I am sure, who can read Browning's *Soliloquy in a Spanish Cloister* without a wry smile of appreciation of one's self pictured there. The poignant first chapter of Dorothy Canfield Fisher's *The Home Maker* is a tragedy of reality in which we have all had some experience.

Let us summarize the situation as we have outlined it thus far. In seriously large numbers, marriages are being pronounced broken by the divorce courts. In seriously large numbers, the juvenile courts and, to a certain extent, the institutions for dependent children, are receiving the products of the homes where conflict reigns but where legal rupture has not taken place. Earnest efforts are being made to keep down the number of divorces. Earnest effort is being made in domestic relations courts and other places to harmonize conflicts, and we are gradually achieving proper methods for handling the unfortunate young delinquents and dependents.

All this must be sustained and made even more effective. We cannot afford to weaken our emphasis on the evil of divorce, or to slow up our work on the juvenile offenders and dependents, but we can and must enormously strengthen the efforts we are now making to create the concept of the unbreakable home, and the methods by which it may be prepared for.

We must seek to eliminate not only divorce but the conflict in the home which issues in divorce, and to do that we must strenuously promote the making of the home of harmony, the home of integrated purposes, the unbreakable home.

III. THE UNBREAKABLE HOME

AND at the outset we must be careful to avoid the perils of ancestor worship. The Bishop of Colorado has said that juvenile delinquency is adult inefficiency. Miriam Van Waters says that the condition of our young people today is not a condition of their creation, it is their legacy. Many other astute observers could be quoted to the same effect, namely, that to refer to the good old family life of such and such a time is to forfeit the confidence of people, especially young people, today, who are rudderless on a bewildering sea in good measure because of the faults of that good old family life. We must build not a new concept perhaps, but at any rate we must build our concept anew. Only by such a process will the needs of present human living be assured full consideration.

It would be ridiculous for us to assume that we could here lay down all the factors of the unbreakable home, but certainly some that most need emphasis can be indicated.

RELIGIOUS LIFE

THE family is the primary social group. It dominates the child without competition for a number of life's most important years. When we face those facts as Christians, the Christian home in which religious life is not the heart of all will be a contradiction in terms which will shock us intellectually, morally, and spiritually. The very slightest estimate of religion concedes its ability to control conduct. For us, it is the purpose of conduct and of everything else.

But many Christian homes fail to use their tremendous opportunity with the growing child, and aimlessly wait till the Church school asks for the child's time. In others, too often recourse is had to some prayers taught to the child and looked upon by the parents as magic formulae by which the child is to be made religious. (The purpose here is not to decry the formal prayer taught to the child, but to emphasize the fact that, while memory work is a good preparation and a guide for expression, what we should be seeking is an ex-

pression of the child's own gropings toward God.) Too many parents have forgotten that religion is primarily a relationship, and that children learn very slowly from descriptions of relationships and very quickly from seeing them lived. And even in homes of devout people the child is unconsciously taught that religion is for mothers and children, but not for grown-up men. Teaching parents to awaken and bring out the response latent in the child is a task of permanent importance if we are to make builders of homes whose purposes are to be God's purposes.

THE RIGHTS OF INDIVIDUALS

THE second factor is a due regard for the rights of individuals. To quote Dr. Van Waters again, the home in which children are of secondary importance is a potential delinquent-producing home. It may be in the early stages of the child's life that his demands are resented as interfering with the pleasures and relaxations of his parents. It may be when he is running about the house that a sense of injustice begins to grow in his mind. He may be reproved for hitting a table on which an adult is writing, when as a matter of pure justice, that room at that time should rightly be a play room, adults pursuing adult occupations in it at their peril. We cannot pretend to enumerate the possibilities here. Everybody is able to contribute out of vivid experience, ways in which the interests of a child or other members of a family are set aside in recreation, in education, in social life, in the family budget, and in a family health program.

SEX EDUCATION

A THIRD factor is sex education. Under this head the first thing to be observed is that sex education does not mean merely sex hygiene. Nor does it mean a course in sex abnormalities. It means "character education in which sex is given its full value."

The second observation is that we are not debating an academic question. Sex education is a fact. Unfortunately in most cases it is bad education. An infinite variety of stories, and guesses, both stimulating and satisfying a natural curiosity, hints, and more than hints from older children, and gleanings from the overheard conversation of elders, all these, and many other channels, are conveying, and to some extent also interpreting, to the child a meaning of sex. It would be difficult to state fully the part that sex plays in life from the moral and physical poison that it passes on from one generation, to the wonderful tendernesses and self abnegation to which it may be and is sublimated in fathers and mothers. But this much we can say. The importance of sex is seen with terrible clearness when it is wrongly used. The studies directed by Judge Hoffman, and previously referred to, reveal that in ninety-five per cent of the cases under observation, the divorce was the outcome of the degradation of sex life. A much smaller percentage would be an arresting one, and, if we add to that witness the toll of prostitution and of venereal disease, we have enough to convince us that we are dealing with a weighty factor in life.

The next thing that we should make clear to ourselves and the world is that sex can be wisely and positively used for happy living. Sex is a fundamental part of life. Its use may lead to disaster or to happiness, but it will be used, one way or another. It is for us consciously to train our young that they may use it wisely and beautifully and escape the ravages it is capable of when badly used.

When this is acknowledged, the next question is "How?" Generally speaking, the education will be of two kinds, direct and indirect. The latter is being afforded by the home every minute the child is in it, and we can but pray that our behavior may in some real way so become our professions, that little children may learn from our attitudes and conduct ways that will be for their good.

Direct, formal education will consist of information, interpretation, inspiration. Knowledge must be given, accurate knowledge. The facts learned must be arranged with other facts of life, and finally the ideas thus formed must be converted into ideals. It is needless to elaborate here on the vital part that religion plays in this process. But it should be said that formal sex education is in the path of this society's future development, if for no other purpose than that of efficiency, growing out of the medical profession's fight against venereal

disease. And the question is whether religion will withhold its contribution and by so doing help a materialistic notion of life to gain hold on new generations, or will enter heartily, and give the noblest inspiration the movement can have. This whole problem has been stated in various ways by the American Social Hygiene Association, 370 Seventh Avenue, New York City. The Association is eager to be used and will welcome inquiries.

PREPARATION FOR MARRIAGE

A FOURTH factor is preparation for marriage. In a certain sense, preparation for marriage begins at birth. But while that is true, there is, on the one hand, definite information which, if properly given to young people, would be a factor in their choice of a mate, and again there is definite information which will save clumsiness, well meaning hands being "thrust among the heart strings" of a loved one.

The astounding thing is that so many parents are unable to give what is needed. An interesting book of recent date tells of the situation in a normal school in an American city. The principal had addressed the potential teachers on the virtues of sex education. The girls went to him in a body and said, "We agree with you thoroughly. But where and how shall we find out what to teach?" He supplied a teacher who began by eliciting from the class what they knew and what they did not know. The result was an appalling conglomeration of mis-information, old wives' tales, and gutter proverbs. This in an American city, in a group of girls of middle class background, and at least selected to the extent that their prospective careers selected them! Some of the questions asked were pathetically enough prompted by parents eager to seize this opportunity.

At any rate there is evidence enough that we must both stir up and prepare parents so that they may, in turn, prepare their children for marriage.

To early home training we owe the most persistent principles and practices. And yet it is remarkable what is accomplished by the training that takes place outside of the home. On this paradox we must base our program and our faith, that we must make homes better and prepare our children to make better homes, seeking first the sway of the Kingdom of God over every aspect of life, so that "ourselves, our souls and bodies," all that we are, all that we possess, may glorify Him, whom to know is life abundant and eternal.

THE PROBLEM OF RELIGIOUS EDUCATION

THE PROBLEM of Religious Education is increasingly absorbing the serious attention of our people; especially those who have children whom they are trying to develop to be all that their God and Country expect of them. There exists, I am sorry to say, a great apparent lack of interest in the field of Religious Education by the vast majority of Christian people today. This, I am sure, must be due to the failure on their part to grasp completely their duty to the youth of the Church—a failure to realize that children are a trust that God bestows upon them, to whom they must give account of how they have trained them for service in His kingdom.

The time has arrived when we must meet this problem as it bears directly upon us. We must put our house in order, and make our efforts toward Religious Education something of which we can be proud, and not a dying force which we cover with worthless excuses. To do this means hard work and coöperation not merely by a few faithful workers, but a willingness on the part of all members, and especially those who have children and who understand the child mind and its nurture.

Are you a parent? Are you looking after the religious development of your boy or your girl? You are attending to his physical and mental development. What are you doing for the growth and enrichment of his soul? Is he learning about his Saviour, the friend he has in our Lord, or is he drifting because of your laxness? Are you taking full advantage of the plastic age of your child, a time when his mind can be easily moulded to grasp the meaning of the Way, the Truth, and the Life, or are you blindly trusting his spiritual development to the public schools which make no pretense of attempting such development? Are you using every opportunity to make your child blossom into a rich Christian manhood?

These are a few questions we all should frankly ask ourselves. The Church school can be of great help to every parent, and it should be given full coöperation during the new school year which is about to begin.—*Rev. Lauriston Castleman.*

CHURCH NEWS WRITING

BY A LIVING CHURCH CORRESPONDENT

NEWSPAPER writing has a technique all its own, and the more professionally correct your copy is, the better treatment it will receive. First, win the friendship and secure the counsel of an experienced newspaper worker. Receive his instruction in regard to preparing copy and writing newspaper English, remembering always that you are to write for a newspaper, not for either *The Atlantic Monthly* or *The Living Church*. If your copy does not conform to the established style, it will be changed to that style before it gets into type; and the changes are likely to be made by one who is unfamiliar with your subject, if not unsympathetic; whereby your meaning will probably be garbled, and your faith in newspapers perverted.

Prepare your copy, then, in strict compliance with all the rules; a subject catch-word in the upper left corner (e. g. "St. Mark's," "Teachers' conference," etc.); every punctuation mark in place; sentences short, complete, and orderly; all dangling phrases pruned and cauterized; non-essentials omitted; a paragraph at least every ten lines. Then the copy-reader will have no excuse to put his pencil on your paper, and you can get by with almost everything you may turn in.

It is true you must take your chance with the headline writer, but if you open your article with a couple of complete summarizing sentences, from which he can draw material for his headlines, you will do much to control even that menace. A head-writer is a hard-worked person, and is more than grateful when he does not have to scrutinize a story to the last predicate in search of material for his headlines.

Of course, your copy must be type-written, wide-spaced, on one side of the paper only, and should be on standardized copy paper, nine inches wide by seven inches high. The upper half of the first page of copy should be left blank, for the head-writer.

Newspapers do not capitalize as freely as Church papers. If you have words which, as a Churchman, you would prefer to see capitalized, try to find an excuse for putting them in quotation marks, e. g., "preached on 'The Holy Eucharist,'" not "preached on the holy eucharist."

Learn all you can, from every source, about newspaper work, mechanical as well as reportorial and editorial. Learn especially how the administrative work of the editorial department is carried out. This will be of the utmost value in getting your writings easily through the proper channels.

Learn how to use personal names freely, yet discreetly. People like to see their names in print; what the people like, helps the newspapers; and what helps the newspapers makes you welcome there.

Write news, not history. For a newspaper, "Next Wednesday" is more acceptable than "Last Wednesday," unless what happened last Wednesday is really of general interest.

Two things are of foremost importance for your work. One is to get your articles into print, and the other is to get them printed as they are written, or at least with the thought and meaning unchanged. If the last cannot be accomplished, the first had better not be.

Real news, properly written, will be more than welcome in the editorial quarters. Such publicity, properly handled, should be more than welcome to Church readers. At least it would mean escape from such things as the suggestion made in a big Western paper that the possible "frivolous behavior of the celebrants" might be an objection to the Christmas Midnight Mass.

TE DEUM LAUDAMUS

I know a hilltop in the mountain lands
Where priestly pines outspread absolving hands,
And little cedars congregated there
Send holy incense on the adoring air;
Where leaves upon the meekly bending trees
Whisper to heaven perpetual litanies,
And the wind-organ's deep *Venite* calls to prayer
The soul of him who enters unaware
On this communion, undisturbed and rare.

ANNE DINSMORE MCCLURE.

SIN is the concentration of desire upon some other force than God.—*Bishop Wilberforce.*

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

THE SYNOD'S RESOLUTION

To the Editor of The Living Church:

IN YOUR ISSUE of June 13th your correspondent, in reporting the Synod of the Province of the Pacific, says that a resolution was presented to the Synod condemning war, and states that the resolution was tabled. The implication in the mind of the reader would be that the Synod was afraid to declare itself on this most important issue. It was not the resolution, however, but the phraseology of it that was condemned. Immediately after the tabling of the resolution given by your correspondent, the following resolution was presented and unanimously adopted:

"Whereas, in the present state of international relations the settling of disputes among nations is sometimes the methods of war, be it resolved, that it is the mind of this Synod that war is an unchristian method for the settlement of international disputes."

I think that, in fairness to the Synod, and in order not to have its position in this matter misunderstood, that the resolution given above should have a place in the columns of THE LIVING CHURCH.

ALFRED LOCKWOOD,
Secretary of the Synod.

THE CATHOLIC MOVEMENT AND OLD CATHOLICISM IN GERMANY

To the Editor of The Living Church:

IN YOUR ISSUE of June 6th your European correspondent first lectures "American Anglo-Catholics" in general for seeming lack of enthusiasm for the Rome that now is; then he chides the Editor himself for failing to distinguish—for that is what it comes to—the recent "High Church Union" in Germany (organ *Die Hochkirche*, Bomst, Grenzmark Posen, Germany) from the "High Church Ecumenical Federation" (organ *Una Sancta*, Charlottenburg 4, Kantstrasse 129A).

As first hand information as to the High Church movement in Germany is not easy to get, and your European correspondent admits he is in the dark himself, let me say here that, although both these organizations accept the Sacred Scriptures as the inspired word of God and written rule of faith, still the former organization receives the Augsburg confession as a correct exhibition of the Church's traditional faith, while the latter organization, a split from the former, insists on the ecumenical creeds alone as binding.

Now, it is upon the High Church Union and its organ, *Die Hochkirche*, that your European correspondent frowns atrociously, while he lets his high-priestly smile, even though with a *reservatio mentalis*, fall on the High Church Confederation and its *Una Sancta*, because "it realizes what it wants, namely Catholicity, and is not merely out for frills." Am I wrong in divining that what so thrills your European correspondent in *Una Sancta* is the following one of Dr. Hensen's ninety-five theses of 1917: "The one and only ideal power that exercises influences on the life of the people in Germany is today the Roman Church, because it is Catholic"?

In further pursuit of his critical task, your correspondent proceeds to give two telling, rather lengthy samples of the kind of cogitations upon religious matters on the Continent where-with you ought to regale us: first, ecstasies over the canonization, just perpetrated to the salvation of the old Continent, of Blessed Theresa (the Little Flower of Lisieux); and, second, over the revival of Roman Catholicism in Portugal.

And now he comes to what matters to your present correspondent: the tenth International Old Catholic Congress in Berne, Switzerland, September 2 to 4, 1925, an invitation which appears to have fallen into your European correspondent's hands, and which he seems to wish to discount by speaking of it as of "an old Catholic conference," maybe because this notable Convention has on its agenda *no pour parlers* with Roman ecclesiastics, à la Malines. However, it is one of the items on the program, of which the present writer, who represented the Commission on Faith and Order at the 1913 Congress at Cologne, has likewise received a number, at which your British correspondent carps. What rouses his inquisitorial suspicions in

this: that the aforesaid program provides for "but two services." Shocking, is it not, that everybody is not saying Mass in every nook and corner. But, then, what can be the meaning of this "Divine Service (at 8:30 A.M., Thursday) and of this "Memorial Service" (at 8 A.M., Friday)? Does it not look as though these anti-Roman Catholics either hedged on the term "Mass," or actually meant some service other than the Eucharist? But is it really conceivable that your European correspondent, so lynx-eyed in matters Roman on the Continent, should be ignorant of the fact that the Old Catholic clergy are ordained by the Roman rite; that "*accipe potestatem offere sacrificium Deo, Missasque celebrare, tam pro vivis quam pro defunctis, in nomine Domini, Amen*," stands in that ordinal and that, therefore, when there is question of "services," at 8:30 and 8 A.M., only the "Breaking of Bread" could be meant, the more so since, for the reason just given, the Old Catholic liturgies make no provision whatever for any substitute service. It would be illuminating for your European correspondent if he added to his Continental literature "*Die Messe in der altkatholischen Kirche*" von Dr. Otto Steinwachs, Pfarrer: Mannheim M 7, 2 vor Libertasdruckerei, Koeln, Juelicherstrasse 28, a recent authentic exposition of the idea and place of the Mass in the old Catholic Churches.

For the rest, one is pleased to learn that Bishop Darlington will attend this notable Congress, and one hopes that its members may receive from him the encouragement they so richly deserve.

A. A. MUELLER.

Sussex, Wis., June 15.

BISHOP HALL ON RESERVATION

To the Editor of The Living Church:

WILL YOU kindly allow me to call the attention of Churchmen who otherwise might not know of it, to the charge to his Diocese just delivered and published by Bishop Hall of Vermont. The subject is Sane Catholicism, as against Rationalistic Modernism on the One Hand, and Romanizing on the Other, Particularly with Reference to the Matter of Reservation.

It is a brief, but sober and reverent, treatment of these subjects, and comes with the weight behind it of a real scholar and theologian, and I am sure will be welcomed by that large class of normal Churchmen who have been long waiting for just such a stabilizing utterance as this.

The charge has valuable notes, and an appendix containing the Report of the Committee of the House of Bishops appointed to study the question of Reservation, that was presented at the Portland Convention. As is well known, Bishop Hall drew up this Report which only dealt with the legal questions involved, and this charge completes the subject by taking up its theological and doctrinal aspects.

The charge is printed by the Free Press Printing Company, of Burlington, Vt., where I presume it may be obtained.

Pasadena, Calif.

CHARLES H. HIBBARD.

AN ADIRONDACK CHURCH

To the Editor of The Living Church:

IT MAY INTEREST some of your readers who propose to tour through the Adirondacks this summer to know that the Church of St. Thomas, Tupper Lake, is open at all times during the day for prayer and meditation, and that the Holy Eucharist is celebrated twice each Sunday and on all holy days. The Blessed Sacrament is perpetually reserved, and the priest in charge is at all times ready to minister in any way in his power to the wants of Church people. This parish is within a mile of Veteran Hospital No. 96, where more than four hundred soldiers, suffering from pulmonary trouble, are being treated. Within the bounds of the parish is also the Veteran's Mountain Camp of the American Legion of the State of New York, and the priest of the Church of St. Thomas is one of the chaplains of this institution.

KENNETH IVES RICE,

Priest in Charge.

Church Kalendar



JUNE

"O God! Thou knowest how busy we must be this day. If we forget Thee, do not Thou forget us."—*A captain's prayer on going into battle.*

28. Third Sunday after Trinity.
29. St. Peter, Apostle.
30. Tuesday.

CALENDAR OF COMING EVENTS

June 28. Michigan Summer Conference.
June 29. Bethlehem Summer School; Los Angeles Summer School; Racine Summer Conference.
June 30. Racine Clergy Conference; Wisconsin Rural Church Summer School; Spokane Summer School.

APPOINTMENTS ACCEPTED

DAVIS, Rev. REGINALD; in charge of St. Andrew's Church, Victoria, St. Paul's Church, Kenbridge, and the mission at Woodend, Lunenburg Co., Virginia.

HODDER, Rev. LESLIE W., instructor in English at the Holderness School, and in charge of the Church of the Holy Spirit, Plymouth, N. H.; to be rector of St. Barnabas' Church, Berlin, N. H.

LANDER, Rev. WILLIAM P. S., rector of St. Luke's Church, Forest Hills, N. Y.; to have charge of the Church of the Holy Name, Cragmoor, N. Y., during July and August.

LUNN, Rev. L. W., of St. Mark's Church, Port Leyden, N. Y.; to be priest in charge of Grace Church, Waverly, and Christ Church, Wellsburg, N. Y., with residence at Waverly.

TAYLOR, Rev. TUCKER WATKINS; to be in charge of the churches in Prince George, Claremont, and Cabin Point, Surry Co., Virginia.

SUMMER ACTIVITIES

BELL, Rev. BERNARD IDDINGS, D.D., president of St. Stephen's College, Annandale, N. Y.; to spend the summer in Europe with his family. Mail will be forwarded from the college.

BURBANCK, Rev. GEORGE C., rector of St. Paul's Church, Richmond, Ind.; at St. James' Church, New York City, during July and August, with address at 865 Madison Ave.

DUNSTAN, Ven. ARTHUR M., Archdeacon of New Hampshire; to be at the rectory of the Church of the Holy Trinity, Jefferson, N. H., during July and August.

GATESON, Very Rev. D. WILMOT, Dean of the Pro-Cathedral and chaplain of Lehigh University, Bethlehem, Pa.; to preach Sundays at Rye, on the Boston Post Road.

HARE, Very Rev. MARMADUKE, D.D., Dean of Trinity Cathedral, Davenport, Iowa; to be in England for two months.

NEW ADDRESSES

BURTON, Rev. CHARLES J., of Niagara Falls, N. Y.; to 2504 Frontier Ave., Post Office Box 427, LaSalle, N. Y.

HUNTER, Rev. A. B., of Manchester, Vt.; after August 1st, care of American Express Co., 11 Rue Scribe, Paris, France.

NUTTER, Very Rev. E. J. M., D.D., Dean of Nashotah House; during July and August at Easby Mount, Bere Alston, Devon, England, and after September 1st, at Nashotah House, Nashotah, Wis.

ORDINATIONS

DEACONS

OHIO—In the college Church of the Holy Spirit, Gambier, on Sunday, June 14, 1925, PAUL ROGER SAVANAC and ROBERT MALCOLM WARD were ordained deacons by the Rt. Rev. William A. Leonard, D.D., Bishop of the Diocese. The preacher was the Rev. D. F. Davies, D.D., and the presenters were the Rev. Stephen Keeler and the Rev. B. H. Reinheimer.

SOUTH CAROLINA—In St. Michael's Church, Charleston, S. C., on Sunday, June 14, 1925, the Rt. Rev. W. A. Guerry, D.D., Bishop of the

Diocese, ordained to the diaconate his son, MOUTRIE GUERRY.

This is the second of Bishop Guerry's sons to enter the ministry of the Church.

TENNESSEE—On Wednesday, June 10, 1925, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor of the Diocese, ordained deacon, in All Saints' University Chapel, Sewanee, THOMAS NEELY CARRUTHERS. The candidate was presented by the Rev. Francis M. Osborne, chaplain of the University, and the sermon was preached by Dean Wells, of the Theological School. Mr. Carruthers will be in charge of the Church of the Messiah, Pulaski, and the Church of the Holy Cross, Mount Pleasant, Tenn.

PRIESTS

LONG ISLAND—On Trinity Sunday, June 7, 1925, at Christ Church, Bay Ridge, Brooklyn, the Rt. Rev. Paul Jones, acting for the Bishop of the Diocese, ordained to the diaconate RONALD GARMIE. The candidate was presented by the Rev. J. Henry Fitzgerald, rector of the parish, and the sermon was preached by the Bishop.

The Rev. Mr. Garmie is to be curate at Calvary Church, Pittsburgh, Pa.

MARYLAND—On Monday, June 15, 1925, the Rt. Rev. J. G. Murray, D.D., Bishop of the Diocese, ordained to the priesthood the Rev. FREDERICK MIDDLETON HELL, in Grace Church, Darlington, Md. The candidate was presented by the Rev. Charles L. Atwater, and the sermon was preached by the Ven. Edward T. Helfenstein, D.D., Archdeacon of Maryland.

The Rev. Mr. Hell will continue in charge of Grace Church, where he spent his diaconate.

NEW MEXICO—On Trinity Sunday, June 7, 1925, in St. Clement's Church, El Paso, Texas, the Rt. Rev. Frederick B. Howden, D.D., Bishop of the District, ordained to the priesthood the Rev. JOSEPH T. SCHIEFFELIN. The sermon was preached by the Rev. B. T. Kemmerer, and the candidate was presented by the Rev. E. S. Doan, of Las Cruces.

The Rev. Mr. Schieffelin is editor of the *Southwest Churchman*, official organ of the District, and publicity representative for the District. At present he is a general missionary for the northeastern quarter of the District, and priest in charge of St. Michael's Church, Tucumcari.

DEGREES CONFERRED

BROWN UNIVERSITY—Doctor of Divinity upon the Rev. THOMAS BURGESS, Secretary of the Foreign-born Americans Division of the Department of Missions and Church Extension. National Council.

HARVARD UNIVERSITY—Doctor of Divinity upon the Rt. Rev. LOGAN HERBERT ROOTS, D.D., Bishop of Hankow.

NEW YORK UNIVERSITY—Doctor of Laws upon the Rt. Rev. CHARLES H. BRENT, D.D., LL.D., Bishop of Western New York.

UNIVERSITY OF PENNSYLVANIA—Doctor of Laws upon the Rt. Rev. THOMAS J. GARLAND, D.D., D.C.L., Bishop of Pennsylvania.

TRINITY COLLEGE, HARTFORD—Doctor of Divinity upon the Rt. Rev. WILLIAM LAWRENCE, D.D., LL.D., Bishop of Massachusetts.

MARRIAGE NOTICE

HILL-YOUNG—Married at Trinity Chapel, New York, June 17, 1925, by the Rev. Dr. C. R. Stetson, rector of Trinity Parish, Miss CAROLINE M. YOUNG and the Rev. CHARLES EDWIN HILL, formerly rector of All Saints', Springfield, Mass., for the last six years priest assistant at Trinity Chapel.

DIED

GRAY—Entered into rest, June 9, 1925, at Raleigh, N. C., DELIA HAWKINS GRAY, wife of the late Zebulon Gray, of Somerville, Tenn., last surviving child of the late William Dallas and Mary Cannon Haywood, of Raleigh, aged eighty-five years. The funeral was from Christ Church, Raleigh, Wednesday, June 10th, with a memorial celebration Sunday, June 14th. May light perpetual shine upon her.

ORMSBY—At Boston, Mass., June 12, 1925, Mrs. A. L. ORMSBY entered into rest. The burial was from Trinity Church, Emmetsburg, Iowa, of which she was a communicant in the early days of the parish.

May she rest in peace, and may light perpetual shine on her.

SISTER EMMA GABRIEL—Died, at Holy Cross House, New York, on Friday, May 8, 1925, Sister EMMA GABRIEL, of the Community of St. John the Baptist.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

Rates for advertising in this department as follows:

Death notices inserted free. Brief retreat notices may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser) 3 cents per word; replies in care THE LIVING CHURCH (to be forwarded from publication office) 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No single advertisement inserted in this department for less than \$1.00.

Readers desiring high class employment; parishes desiring rectors, choirmasters, organists, etc.; and parties desiring to buy sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

Address all copy *plainly written* on a separate sheet to Advertising Department, THE LIVING CHURCH, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED—PRIEST, SINGLE, CATHOLIC, College graduate, to teach in Boys' School and assist in parish. B-377, care LIVING CHURCH, Milwaukee, Wis.

WANTED—PRIEST, SINGLE, UNDER forty, as assistant in parish in large mid-western city. Address B-425, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED, FOR CHURCH INSTITUTION with large farm attached, a superintendent, preferably a priest. Send full particulars of experience and family to N-421, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

EXPERIENCED, STRONG P. B. CHURCHman, and wife, offers himself for duty in August. Remuneration commensurate expected. Address W-426, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, GOOD RECORD, LIKES WORK. Will go anywhere if parish offers good chance of growth. W-424, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK ON LONG ISLAND, N. Y., in the months of July and August. Apply ARCHDEACON-405, care LIVING CHURCH, Milwaukee, Wis.

WANTED—SUPPLY WORK FOR JULY OR August, or both, near seashore preferred. ARCHDEACON DODSHON, Zanesville, Ohio.

MISCELLANEOUS

BY CLERGYMAN'S DAUGHTER, POSITION as companion to elderly lady—secretarial, household accounts, reading, etc. Reference permitted to Bishop Hall, Burlington, Vermont. Address K-428, care of LIVING CHURCH, Milwaukee, Wis.

MIDDLE-AGED LADY, EDUCATED, REFINED, executive ability, would like a position in some Episcopal institution. Address T-431, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, EXPERT, DESIRES change, excellent credentials. Address O. C. M-370, care of THE LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—SEPTEMBER OR before, as housekeeper, house-mother, chaperon or charge of infirmary, Church school, boys or girls. Teach calisthenics, physiology, hygiene, and Religious Education. Graduate nurse and trained Church worker. South or west preferred. Best references. Address P-419, LIVING CHURCH, Milwaukee, Wis.

WELL KNOWN ORGANIST OF FIFTEEN years' experience being in Connecticut in August, desires substitute work for part or whole month. Address H-423, care LIVING CHURCH, Milwaukee, Wis.

WANTED POSITION BY ORGANIST AND Choirmaster, experienced. Cathedral trained boys or mixed choir. Five years' in present position. Communicant. References. Address Box 1083, Shreveport, La.

WIFE OF EPISCOPAL CLERGYMAN, residing in State of Mississippi, desires to care for subnormal child. Best of references from Bishop of Diocese and others. Address M-429, care of LIVING CHURCH, Milwaukee, Wis.

WOMAN GRADUATE OF CHURCH SCHOOL desires position as house-mother, chaperon, or dormitory assistant in school where she can have her two children with her. Boy 12, girl 8. Efficient, adaptable, and willing to work hard, but has no business training. Could furnish cottage on school campus. Expects no salary beyond moving and living expenses. Will go anywhere—northern New England preferred. Has excellent references. J-430, care LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD AND INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTERS IN CHARGE ALTAR BREAD.

PRIESTS' HOSTS—PEOPLE'S PLAIN and stamped wafers (round). ST. EDMUND'S GUILD, 179 Lee Street, Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on application.

VESTMENTS

ALBS, AMICES, BIRETTAS, CASSOCKS, Chasubles, Copes, Gowns, Hoods, Maniples, Mitres, Rochets, Stoles, Surplices. Complete Set of Best Linen Vestments with Outlined Cross consisting of Alb, Chasuble, Amice, Stole, Maniple, and Girdle, \$22.00 and \$35.00. Post free. MOWBRAY'S, 28 Margaret Street, London, W. 1, and Oxford, England.

ALTAR GUILDS, PURE LINEN FOR ALL Church uses. Wholesale prices. Special 36 inch, 1800 universally liked for fine Surplices at \$1.25 per yard. Write for samples. MARY FAWCETT, 115 Franklin St., New York City.

ALTAR LINENS; HANDMADE—PLAIN OR hand embroidered. Church Designs stamped for embroidering, monogramming, silk Altar Hangings, Stoles, Burses, and Veils. Linens by the yard. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 55 West 48th Street, New York City.

CHURCH EMBROIDERIES, ALTAR HANG- ings, Vestments, Altar Linens, Surplices, etc. Only the best materials used. Prices moderate. Catalogue on application. THE SISTERS OF ST. JOHN THE DIVINE, 28 Major Street, Toronto, Canada.

THE CATHEDRAL STUDIO AND SISTERS of the Church (of London, England). All Church embroideries and materials. Stoles with crosses from \$7.50 up; burse and veil from \$15 up. Surplices, exquisite Altar Linens. Church Vestments imported free of duty. Miss L. V. MACKRILL, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Cleveland 52.

PARISH AND CHURCH

ALTAR AND PROCESSIONAL CROSSES, Alms Basins, Vases, Candlesticks, etc., solid brass, hand finished and richly chased, from 25% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Port Washington, L. I., N. Y.

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write to HINNENS ORGAN COMPANY, Pekin, Illinois, who build pipe organs and reed organs of highest grade and sell direct from factory saving you agent's profits.

FOR SALE

BARGAIN AT \$2,600. ODELL ORGAN, three manuals, 32 speaking stops. Available July 1st. Requires space 12 x 20 x 28 feet. For further particulars inquire of CLEMENT CAMPBELL, 115 East 74th St., New York City. Telephone, Butterfield 2590.

MISCELLANEOUS

WANTED—SECOND-HAND COPY OF THE Bible and the Spade, by Bragg, and charge the same to me. H. S. FRANCHOT, 946 Cherry St., Grand Rapids, Mich.

VACATION CAMP CONFERENCES

For All

OLDER BOYS OF THE CHURCH

(Over 15 and under 21 years of age)

June 29th to July 11th—at Camps:

Bonsall, Kelton, Pa.

Carleton, Allegany State Park, Red House, N. Y.

Finney, Little Switzerland, N. C.

Houghteling, Twin Lake, Mich.

Morrison, Waterloo, Iowa.

Tuttle, Springfield, Mo.

July 4th to 16th—at Camp:

Kirk, Morro, Calif.

July 20th to August 1st—at Camp:

Gardiner, Fitzwilliam, N. H.

August 3d to 15th—at Camp:

John Wood, Delaware, N. J.

For other information, rates, and registration cards address:

BROTHERHOOD OF ST. ANDREW
202 South 19th Street Philadelphia, Pa.

RETREATS

A RETREAT FOR THE CLERGY, UNDER the auspices of the Brotherhood of the Way of the Cross, will be held at Adelynwood, Byfield, Mass., beginning the evening of September 14th and closing on the morning of the 17th. Conductor, the Rev. Granville C. Williams, S. S. J. E. For further information address the Rev. A. E. JOHNSON, 112 Melrose St., Providence, R. I.

RETREAT FOR LAYMEN WILL BE HELD, God willing, at Holy Cross, West Park, New York, beginning on Saturday evening, July 4th, and closing Monday morning, July 6th. It is hoped that a number of laymen can come before the Retreat and spend Independence Day at Holy Cross. All who desire to remain will be welcome to do so. No charge. Apply to GUESTMASTER, Holy Cross, Ulster Co., West Park, New York.

RETREAT FOR PRIESTS, HOLY CROSS, West Park, New York. Conducted by the Rev. C. F. Sweet, beginning on Monday evening, September 21st, closing on Friday morning, September 25th. No charge. Address GUEST MASTER, Holy Cross, Ulster Co., West Park, New York.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life, opportunity for trying out their vocation, and of caring for the sick poor. Address BROTHER SUPERIOR, St. Barnabas' House, North East, Pa.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

BOARDING

Atlantic City

SOUTHLAND, 111 SOUTH BOSTON AVE., Atlantic City, N. J. Lovely ocean view. Bright rooms, table unique. Managed by SOUTHERN CHURCH WOMEN.

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles Home. Near Hotel Ambassador. Address VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

Lunenburg, Vt.

THE HEIGHTS HOUSE, LUNENBURG, VT., in the vicinity of the White Mountains; Freedom from Hay fever; A refined homelike hotel with reasonable rates. Booklet—A. J. NEWMAN, Prop.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A permanent boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms \$6.00 per week including meals. Apply to the SISTER IN CHARGE.

SUMMER RESORTS

CANTERBURY PARK, MICH. (NEAR LUD- ington). Forty lots on Big Star Lake, originally reserved for an Episcopal Chautauque and Summer Resort (but not completed on account of death of promoter) are offered at \$100.00 per lot, 50x75 feet. Terms \$25.00 down, balance \$5 per month for fifteen months, no interest.

Reached by Pere Marquette Ry., Steamship lines to Ludington, Mich., and by two state highways for autos.

About 30 miles from Camp Houghteling recently acquired by Brotherhood of St. Andrew, for the older boys of the Church. Address G. A. C-391, care of THE LIVING CHURCH, Milwaukee, Wis.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF PARK, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

CHURCH SERVICES

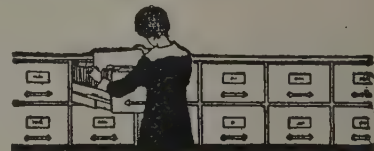
Cathedral of St. John the Divine, Amsterdam Ave. and 111th Street
Sunday Services: 8, 10, and 11 A.M.; 4 P.M.
Daily Services: 7:30 and 10:00 A.M.; 5 P.M.
(Choral except Mondays and Saturdays)

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8, 11 A.M.; 4 P.M.

St. Agnes' Church, Washington, D. C.
46 Q Street, N. W.
Sundays: 7:00 A.M., Mass for Communions
" 11:00 A.M., Sung Mass and Sermon
" 8:00 P.M., Choral Evensong.
Daily Mass at 7:00 A.M. and Thursday at 9:30.
Friday, Evensong and Intercessions at 8:00.

Gethsemane Church, Minneapolis, Minn.
4th Ave., So., at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 8:00 and 11:00 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry Goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau.

In writing this department kindly enclose stamp for reply. Address *Information Bureau*, THE LIVING CHURCH, 1801 Fond du Lac Ave., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the *Morehouse Publishing Co.*, Milwaukee, Wis.]

Boni & Liveright. New York, N. Y.
The Bolshevik Myth. By Alexander Berkman.

The Century Company, New York, N. Y.

The Suburban Trend. By H. Paul Douglas.

Dodd, Mead & Co. New York, N. Y.

Immigration Problems. By Victor Safford.

Phelps-Stokes Fund. 101 Park Ave., New York, N. Y.

Education in East Africa. A Study of East, Central, and South Africa by the second African Education Commission under the auspices of the Phelps-Stokes Fund, in cooperation with the International Education Board. Report prepared by Thomas Jesse Jones, Ph.D., chairman of the Commission. Price \$2.25 postpaid.

The Princeton Press. Princeton, N. J.

Medieval Cities: Their Origins and the Revival of Trade. By Henry Pirenne.

Secretary, Foreign Missions Conference. 25 Madison Ave., New York, N. Y.

The Foreign Missions Convention at Washington 1925. Addresses Delivered at the Foreign Missions Convention of the United States and Canada, held at Washington, D. C., January 28 to February 2, 1925. Edited by Fennell P. Turner and Frank Knight Sanders. Price \$2.50. Postage extra.

PAPER-COVERED BOOKS

Russell Sage Foundation. New York, N. Y.

Medical Certification for Marriage. Fred S. Hall.

PAMPHLETS

City of Boston Printing Department. Boston, Mass.
Boston Year Book 1923-1924.

Printing Department. Boston, Mass.
Boston Statistics, 1924, with Memorable Sites and Buildings, etc.

U. S. Department of Agriculture. Washington, D. C.

Rural Planning: The Village. U. S. Department of Agriculture Farmers' Bulletin No. 1441.

World Peace Foundation. Boston, Mass.

The Work of the Permanent Court of International Justice During its First Three Years. By Manley O. Hudson.

TWO APPOINTMENTS TO PHILIPPINE ISLANDS

NEW YORK, N. Y.—The Rev. Leonard C. Wolcott, sailing from San Francisco June 13th, and the Rev. Wilson MacDonald, to sail shortly, are under appointment for service in the Philippines.

Mr. Wolcott comes from Illinois, where his father, the Rev. P. C. Wolcott, D.D., is rector of Trinity Church, Highland Park. He is a graduate of Williams College and of the General Theological Seminary, and, for the past few years, has been doing missionary work in South Dakota.

Mr. MacDonald, a native of New Jersey, is a graduate of Amherst College and the Union Theological Seminary, with a Master of Arts degree from Columbia. He was headmaster of the Cathedral Choir School in New York from 1917 to 1923; since then he has been curate at St. James' Church, New York. With the Rev. Frederic Goodman leaving Trinity Parish for Alaska, Mr. MacDonald is the second clergyman to go as a missionary from the Diocese of New York within a few months.

In response to Bishop Mosher's request for volunteers to fill vacancies at Sagada, the Department of Missions has secured several offers of service. Additional workers, clerical and lay, are in view and will be selected and sent to the field in the near future.

AWARDED HONORARY DEGREE

PROVIDENCE, R. I.—Brown University has awarded the honorary degree of Doctor of Divinity to the Rev. Thomas Burgess, head of the Foreign-born Americans Division of the Department of Missions, with the following citation:

"Thomas Burgess, of the class of 1902, direct descendant of Brown graduates in the classes of 1870, 1838, and 1800, carrying on through the fourth generation the family tradition of public service, secretary of the Protestant Episcopal Church, in charge of work among the foreign-born, who as preacher, author, and executive, is welcoming hosts of strangers and foreigners into the household of faith."

The graduates in the three classes mentioned were Dr. Burgess' father, grandfather, and great grandfather.

Americans in England

Celebrate Memorial Day

Community of the Resurrection— Church of England Men's Society —Belfast Cathedral Facade

The Living Church News Bureau
London, June 5, 1925

ON SATURDAY LAST, MAY 30TH, THE day on which Americans throughout the world honor their soldier dead, there was a memorial service at St. Margaret's, Westminster, attended by the American Ambassador and many members of the American colony in London, for the officers and men of the United States Army and Navy who lie buried in the British Isles.

Canon Carnegie, Sub-Dean of Westminster Abbey, officiated at the service, and offered a tribute from the English people to America's heroic dead. "Your people and mine" he said, "when we are concerned with the deep things of life, the things that really matter, can commune together on terms of complete understanding. That is a fact of very far-reaching importance, for, if America and the British Empire coöperate with each other on terms of mutual trust and confidence, the world's peaceful progress is assured.

"If, on the other hand, the relationship is poisoned by suspicion, it is difficult to see how or where sufficient safeguards can be provided against the recurrence of catastrophe and disaster. It is a momentous situation in which we are placed. Never before, perhaps, have two great nations been confronted with a higher test and a greater responsibility."

An hour before the memorial service, there was a solemn scene in Whitehall, when a little party of members of the American Legion walked to the Cenotaph with a splendid wreath of roses and immortelles and laid it there, "To the memory of the Glorious Dead."

On Saturday afternoon there was an impressive ceremony at Brookwood Cemetery, Surrey, where 437 American soldiers lie buried. On the previous evening, Mrs. Powell, wife of Mr. Francis Powell, president of the London branch of the Overseas Memorial Day Association, assisted by a number of helpers, had placed laurel wreaths and miniature American flags and Union Jacks on the graves. On Saturday Mr. S. T. Wilce Taylor, on behalf of the National Council of the British Legion, laid a cross of Flanders poppies at the foot of a flagstaff from which flew the American flag, "To the imperishable memory of those of the United States who gave their lives in the cause of humanity." The gathering then proceeded to the portion of the cemetery where British soldiers are buried, and there, by the memorial Cross of Sacrifice, Mr. Francis Powell placed a wreath on behalf of the American Legion.

COMMUNITY OF THE RESURRECTION

The Community of the Resurrection, which has its headquarters at Mirfield, in Yorkshire, held its annual meetings, June 3d, at the Church House, Westminster. The exterior works of the community cover an increasingly wide field. Founded in 1892, under the guidance of Dr. Gore, its first superior, the community sets before itself an ideal of corporate life and of specialized work. The members are bound by a rule of celibacy, poverty, and obedience; and their activities on be-

half of the Church are pastoral, evangelistic, literary, and educational. Year by year it is the custom to emphasize one of these spheres of work at the London meetings.

At this year's meetings the educational side of the work of the community was given prominence. Such work is now undertaken in England and South Africa. The Theological College at Mirfield, affiliated to Leeds University, was founded in 1902 for the purpose of providing a free education for the ministry. Already 130 men have been ordained from the college. At present there are 70 students at Mirfield, Leeds, and in preparatory courses. In South Africa the community is responsible for a public school for white boys in Johannesburg, a college for native ordinands, schools for native boys and girls, and industrial missions. The Rev. E. Milner White, of King's College, Cambridge, preached on behalf of the Community at St. Matthew's, Westminster, in the morning. Bishop Gore presided at the afternoon meeting in the Church House, when the speakers included Sir Michael Sadler and members of the community engaged in educational work at home and abroad.

CHURCH OF ENGLAND MEN'S SOCIETY

The Church of England Men's Society will hold its annual conference this year in Bristol under the chairmanship of the Bishop of Swansea and Brecon. On Sunday, June 14th, special sermons will be preached in Bristol and throughout the diocese. In the Cathedral the Archdeacon of Portsmouth will conduct a united service for lads at 3:30. On the Monday a quiet time of devotion will be conducted by the Dean of Canterbury in St. Stephen's Church.

On Tuesday, June 16th, when the first session of the conference will be held in the Colston Hall, an official welcome will be given by the Lord Mayor of Bristol and the Bishop of Bristol, and the Bishop of Swansea and Brecon will deliver his address. Later the new Chaplain-General, Dr. Jarvis, will speak on the army fellowship of the C.E.M.S. and the work among the juniors, among seamen, and overseas will be considered. The Lord Mayor and Lady Mayoress of Bristol will give a civic reception in the afternoon in the Art Gallery, and in the evening a procession of witness will take place through the city streets to the Cathedral, where the Bishop of Swansea and Brecon will preach. The conference will hold two sessions on the following day, to consider the Church's call to the young, and personal service in the home and in the parish. In the evening there will be a meeting of Churchmen in the Colston Hall, at which the Bishop of Bristol will preside.

BELFAST CATHEDRAL FACADE

On Tuesday last, the first stone of the facade of the west front of Belfast Cathedral was laid by the Governor of Northern Ireland, the Duke of Abercorn. The facade, which is being erected as a victory memorial, is in keeping with the existing building, and will carry out its main constructive lines in the Romanesque style to a dignified and stately conclusion.

The gathering of clergy of the Church of Ireland, as well as of the sister churches, included the Primate, Dr.

D'Arcy, and fourteen bishops, the Moderator of the General Assembly, the Rt. Rev. R. W. Hamilton, the Chairman of the Belfast Methodist Synod, the Rev. W. H. Smyth, and the Bishop in Fukuin.

The Duke of Abercorn, having laid the stone, said it was his proud privilege to commemorate the glorious sacrifice made by the men and women of their land during the Great War by laying that stone. The day chosen for the ceremony was, he went on to say, in every way appropriate, being the twenty-first anniversary of the consecration of the nave. No memorial of brick and stone could possibly repay the sacrifice of those who lost their lives in those terrible years, 1914 to 1918, but a memorial such as that was one which would live in the hearts of all men of good will for generations. It was his earnest prayer that that memorial might be a lasting remembrance of those who had gone and a living inspiration for those who would follow after.

After an impressive pause, the Duke declared: "In the faith of Jesus Christ we place this stone in the name of God the Father, God the Son, and God the Holy Ghost." The doxology was sung, and the Bishop of Down led in a prayer of thanks, which brought the service to a close.

A PRIEST PASSES

A greatly loved priest and a tireless fighter for the Faith passed to his rest on Thursday in last week, in the person of the Rev. J. S. L. Burn, vicar of All Saints' Church, Middlesbrough, Yorkshire.

Fr. Burn was ordained deacon in 1876, and in 1884 went to Middlesbrough, where for forty-one years he labored in one of the poorest of parishes, and in a diocese where, until the last few years, the Catholic priest could count on little sympathy and understanding. There he lived and worked in the spirit of the great message spoken by the late Bishop of Zanzibar at the 1923 Anglo-Catholic Congress: "Go out and look for Jesus in the ragged and the naked, in the oppressed and the sweated, in those who have lost hope, and in those who are struggling to make good. . . . You cannot claim to worship Jesus in the tabernacle if you do not pity Jesus in the slum." Fr. Burn loved the poor and they loved him. For years with immense difficulty he collected a fund for the help of the more unfortunate of his parishioners, and it was the measure of the dead priest's greatness that, while he could safely count on the affection of men and women, it was his children who loved him most of all.

English Catholics will remember him with those other departed friends of the poor, Fr. Stanton and Fr. Dolling. May he rest in peace!

GENERAL NEWS NOTES

Next Thursday, the Feast of St. Barnabas, in Westminster Abbey, no fewer than four Bishops are to be consecrated, three of them for the Church overseas. They are the Rev. Arthur Heber Browne, D.D., as Bishop of Bermuda; the Ven. Thomas Howard Birley, as Bishop in Zanzibar; the Rev. Robert Crowther Abbott, as Suffragan Bishop of Sherborne; and the Ven. Alfred William Smith, as Assistant Bishop of Logos. The Archbishop of Canterbury will officiate, and a sermon will be preached by the Rev. Canon Dimont, the Principal of Salisbury Theological College.

The Rev. E. F. Paget, the vicar of Benoni, Transvaal, has been elected Bishop of Southern Rhodesia, South

Africa, in the place of Dr. Beavan, who recently resigned the see. Mr. Paget, who is a son of the former Bishop of Oxford, went out to the Transvaal in 1914, after working for three years as a curate at St. Frideswide's Mission, Poplar. He

served as a chaplain in East Africa during the great war. He was graduated at Christ Church, Oxford, in 1909, and then went to Cuddesdon Theological College, near Oxford, being ordained by the Bishop of London in 1911. GEORGE PARSONS.

Consecration of Bishop of Niagara Set for St. John Baptist's Day

Bishop of Toronto's Charge—Canon Vernon Back—Passing of Great Churchwoman

The Living Church News Bureau}
Toronto, June 17, 1925}

THE CONSECRATION OF THE VERY REV. Dean Owen as Bishop of Niagara will take place on St. John Baptist's Day at Christ's Church Cathedral, Hamilton. The Archbishop of Algoma, Metropolitan, will be assisted by the other bishops of the ecclesiastical province of Ontario.

BISHOP OF TORONTO'S CHARGE

In closing his charge to the Synod of the Diocese of Toronto Bishop Sweeney said:

"Let me close with a few earnest words, the most earnest that I can command, and let them be concerning Christ and His relation to the members of His Mystical Body. . . . Let us see that we slight not our Master any longer by putting Him in the second place, either in thought or deed, but remembering that beautiful hymn of Theodore Monod, which he called 'The Altered Motto,' in which 'all of self and none of Thee,' becomes finally 'none of self and all of Thee,' let us strive to give Him His rightful first place in the National and individual life as *Jesus Hominum Salvator*. Deeds, not words, will perform this. If our land is Christian, let all men know it. Let those who wish to live in it know it. Let them understand that for no mere mad desire to increase our population or develop our natural resources will we tolerate the lowering of the standard of our King. Let this spirit infect and inspire our political life, our commercial life, our educational system, our social and domestic life, then, and only then, may we look for the answer to our Prayer for the Dominion of Canada, which we offer in our Cycle of Prayer every ninth day of every month throughout the year, when we say,

"Give us always, if it be good for us, health and strength, and a prosperous commerce, friendship and honour among the nations, and a forward place in the midst of those who are called to do great things for Thee. We pray Thee, for His sake, who wept for the faithless city of the children of His people, and who died for all the earth, Jesus Christ, our Lord. Amen."

CANON VERNON BACK

Canon C. W. Vernon, general secretary of the Council for Social Service of the Church of England in Canada, has returned from England, where, as a member of a delegation from the Canadian Church, he has been in conference with the Council of Overseas Settlement, established this spring under the auspices of the Church of England National Assembly. While in London the members of the delegation were guests of the Bishop of London at Fulham Palace.

As a result of the conference a satisfactory understanding was reached between the Council of Overseas Settlement,

which will disseminate information regarding openings in the Dominion for prospective settlers and make selection, and the Church of England in Canada, which will endeavor to provide suitable settlements and seek openings for British immigrants. The Archbishop of Canterbury, President of the Council, welcomed the Canadian delegation, and it was evident that men of high position who are connected with overseas settlement were prepared to stir up interest in immigration of the right sort for Canada.

PASSING OF GREAT CHURCHWOMAN

In the passing at the good old age of 88 of Mrs. Roberta Tilton at her home in Ottawa, the Church in Canada has lost, perhaps, her best known Churchwoman.

Mrs. Roberta Tilton was probably best known as the founder of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, which today has a membership of 70,000. She is also credited with the establishment of the Women's Christian Temperance Union in Ottawa, which today has over 1,000 members. She also started the Protestant Orphans' Home, Elgin Street, now in the sixtieth year of its life. Many other societies in Ottawa owe much to Mrs. Tilton's kindly advice and genius for organization.

Mrs. Tilton's maiden name was Roberta Elizabeth O'Dell. It was forty years ago that she laid the foundation for the present Woman's Auxiliary to the Missionary Society of the Church of England in Canada, a meeting having taken place in the old St. John's Church on Sussex Street. Only two of seven women present at that memorable meeting survive today, Mrs. Pollard, widow of Canon Pollard, and Mrs. Cunningham Stewart, who is a member of St. John's Church, Elgin Street. Long before she initiated the movement Mrs. Tilton had felt very strongly that women should take a definite part in the promotion of the work of the Church of England, and that her foresight was justified is illustrated by the fact that there are now 70,000 members of the Auxiliary through Canada.

From the time it was founded up to sixteen years ago, Mrs. Tilton was the president of the national body. She was also a past president of the Ottawa Diocesan Woman's Auxiliary, and, though in recent years her advanced age and ill-health restrained her actively, she was still president of St. George's W. A. At the time of her death she was honorary president of the national body. Six years ago she addressed the delegates at the annual meeting of the Ottawa Diocese, when they met in Lauder Hall.

A brother of the late Mrs. Tilton is the Rev. Daniel J. O'Dell, D.D., rector for thirty years of the Church of the Annunciation, Philadelphia, and now rector emeritus of that Church.

MERITED HONOR FOR CANON SPENCER

Trinity College, Toronto, marked well its last Convocation in the old building

in choosing to commemorate Niagara's diocesan jubilee by honoring with an honorary D.D., one of its veteran clergy, Canon Percival Lawson Spencer. A year ago the Canon observed the jubilee of his ordination to the priesthood, and this present month he and Mrs. Spencer have celebrated their golden wedding. One feature of Canon Spencer's notable contribution to the Church has been his family. As pointed out by Provost Seager in presenting him for his degree, he has given four sons and three daughters to definite Christian service. The sons are the Rev. E. P. S. Spencer, rector of Waterville, Conn., the Rev. H. J. Spencer, rector of St. Margaret's Church, Chicago, the Rev. C. R. Spencer, rector of Shanty Bay, and the Rev. Victor Spencer, missionary at Niigata, in the diocese of Mid-Japan. Of his daughters, Miss E. E. Spencer was formerly a missionary at Niigata, Japan, and is now a deaconess with the Church in the United States, associated with the Society of the Nazarene; Miss Florence A. Spencer is on the missionary staff in Japan; and another daughter, the wife of the Rev. H. H. Corey, is at present at home on furlough from Mid-Japan.

SERVANTS OF THE SANCTUARY

The LIVING CHURCH correspondent is indebted to a member of the Guild for the following interesting account of the annual festival of the Guild of the Servants of the Sanctuary:

"The annual festival of the St. Joseph's Chapter of the Guild of the Servants of the Sanctuary was held on the eve of Corpus Christi, June 10th, in the Church of St. Mary Magdalene, Toronto. About sixty servers representing some ten Toronto parishes were present. Tea was served in the parish rooms at six o'clock; at eight solemn Evensong was sung by Fr. Mockridge, Chaplain of the Guild, assisted by Fr. Pashler and Fr. Rose. The sermon was preached by the Rev. Fr. Davison of the Church of St. John the Evangelist, Montreal. After the sermon there was a solemn procession around the church, in which all the servers present and some ten priests took part. After the procession followed Devotions to the Blessed Sacrament."

SUMMER SCHOOLS FOR THE DIOCESE OF NOVA SCOTIA AND FREDERICTON

A summer school is to be held on the beautiful Birchdale grounds, Halifax, the new home of King's College, the Church University of the Maritime Provinces. The situation is on the shores of the North West Arm, which is famous all over the world for its scenic attractions.

The Rev. Dr. W. W. Judd and the Rev. Professor G. F. Kingston will instruct the teacher training classes, and conduct departmental conferences.

The Rev. President Moore will give a special course on the *Clash of Color*, the study book in missions and social service for this year.

The Rev. Dr. S. H. Prince will teach the principles of Social Service. His subject will be The Bible and Social Living.

Daily devotional addresses will be given by Ven. Archdeacon Crowfoot.

Open air talks, conferences and illustrated lectures will be given by the Rev. and Mrs. G. A. Andrew, missionaries home on furlough from China, by Mrs. Ferrabee, Dominion President of the W.A., by the Very Rev. Dean Llwyd, and others. The Rev. Professor Kingston and Mrs. Ferrabee both attended the Washington Missionary Conference and will pass on some of the inspiration of that great gathering.

MISCELLANEOUS NEWS

As a magistrate of many years' standing the late Col. George Taylor Denison, who passed away at his home in Toronto in his 86th year, was probably one of the best known Churchmen in the Province of Ontario. His interest in military and imperial questions, frequently given wide publicity through his books or through the press, made him a respected guide to public opinion far beyond his own province. A man of simple habits, fine physique, wide reading, keen insight into character, cultivated judgment and unquestioned uprightness, the late Colonel Denison leaves a memory of which Church and city may well be proud.

The annual week end retreat for women and girls, held under the auspices of the Sisters of St. John the Divine, will be held at Bishop Bethune College, Oshawa, from Saturday afternoon, July 11th, to Monday morning, July 13th. The Conductor will be The Rev. F. H. Brewin, M.A., rector of St. Simon's Church, Toronto.

The Rev. H. Sherstone, rector of the Church at Carman, is to be the new rector at St. Stephen's, East Kildonan. For five years he served as general missionary of the Diocese of Saskatchewan, prior to accepting his present charge in Carman.

Announcement that the annual difficulty and anxiety of financing the Montreal Diocesan Theological College was such that it had become necessary to adopt more reliable methods, and that an effort will shortly be launched to raise an endowment of \$200,000 for the college was made by the Bishop of Montreal at the annual convocation of the college.

Special services were held in St. Peter's Church, Erindale, Ontario, in commemoration of the centenary of the Church, which stands on the top of a hill overlooking the Credit Valley. The centenary of St. John the Baptist's Church at Dixie, the second church in the Erindale-Dixie Anglican parish, was included in the celebration. During the five weeks following there are planned special services at St. Peter's to mark the event.

Bishop Roots Gives Harvard Profound Interpretation of Chinese Conditions

The Concord Provincial Conference —A Parish Home Fund—Personal Notes

The Living Church News Bureau
Boston, June 22, 1925

LOGAN HERBERT ROOTS: BISHOP OF Hankow; true shepherd of a foreign flock, who has spent his life in teaching to the Chinese the significance of Christianity."

These were the words spoken by President Lowell as Harvard University bestowed the degree of Doctor of Divinity upon one of our missionary bishops.

In his address before the Alumni Association of Harvard last Thursday, Bishop Roots made a profound impression in his interpretation of present conditions in China. He feels that America has lost in the eyes of the Chinese the position which she held three years ago as most favored of the nations. That position was due to our friendly diplomacy, to our having no political axe to grind, to our freedom from any complicity with the opium trade, and especially to our returning the Boxer indemnity. We are now charged with imperialism—with being a world power still working to expand; with capitalism, since we obviously have money to lend and are ready to take our part in the "peaceful penetration of China by our commerce"; and with selfish unfriendliness to China which is now charged against all foreign powers excepts Russia.

How can our relations with China be improved? Undoubtedly the first thing to do is to recognize in the most generous possible way the national aspirations of the Chinese people. Whether or not this be the yielding of our extra-territorial rights in the very near future is to be determined in somewhat the way of the Washington Conference. In the second place, we can show the kind of sympathy which will help good relations by assisting China in every way we can to deal with banditry, militarism, and the opium question. We can give adequate power to our diplomatic and consular officials to deal

with undesirable American citizens who make their way to China, especially those who would make gain at China's expense by participation in the traffic in narcotics, small arms or munitions of war.

A more fundamental service will be rendered China, and indeed to ourselves, by meeting imperfect social and economic theories with better theories, ideas with ideas, not with force, and above all, with the example of working institutions which actually embody these better ideas.

Finally, the most far reaching, and I believe eagerly desired help, he said, will be that whereby we make substantial contributions to both the theory and the practice, not only of political brotherhood, but, above all, of the religious brotherhood of all Christians. To this end I believe we should give our most whole-hearted support to the Federal Council of Christian Churches in America, to the National Christian Council of China, and to those plans and aspirations which look toward the intimate coöperation of Protestants and Catholics of every name, who by the nature of their faith are one in their devotion to Christ.

THE CONCORD PROVINCIAL CONFERENCE

The Rev. Malcolm Taylor, secretary of the province of New England, reports a remarkable registration for the provincial conference which begins this evening at Concord, New Hampshire. At least one hundred persons have been unable to secure accommodations at St. Paul's School. Although only four years old, this conference has offered a splendid program of inspiration and teaching the method and spirit of Church work. Parish leaders have been created almost overnight by attending these conferences.

While the registration at Wellesley this year may not be a record one, the number of courses offered and the personnel of the faculty are on the same efficient level of former years. A most successful conference is promised. Miss Marian DeC. Ward, the secretary who is in China in missionary service, will be sorely missed, but this loss is partly overcome by the graciousness and charm of Miss Josephine F. Bumstead's person-

ality. As program secretary Miss Bumstead for many years has shaped the personality and spirit of Wellesley.

A PARISH HOUSE FUND

Up to June 15th, the Parish House Fund of Christ Church, Quincy, amounted to \$32,118.01. The amount is constantly growing. Unlike most funds for such purposes, this amount represents a gradual growth, from a few pennies to a few hundred dollars each week. Another remarkable feature of this campaign, which already covers several years, is the unusually large number of persons who are contributing. Thus far, practically every member of Christ Church Parish has made not one but several contributions. Soon practically every citizen of Quincy will have contributed. And the generous spirit of giving for this purpose is becoming so contagious, and is made so alluring by the rector, the Rev. Howard S. Bartow, that it seems as if the whole diocese might be drawn into this parish plan.

Now no one in or out of Quincy can possibly doubt but that Christ Church Parish will soon have a parish house adequate to its rapidly growing needs.

PERSONAL NOTES

The Rev. Dr. van Allen, of the Church of the Advent, Boston, sails for Havre on the SS. *De Grasse*, July 6th to be gone all summer. His address will be care of Brown, Shipley & Co., 123 Pall Mall, London. He will be visiting English religious foundations, specially the new Franciscan house in Dorset, and will attend the Old Catholic Congress in Berne.

The Rev. William P. Hatch, Professor of New Testament in the Episcopal Theological School, is on a two months' trip to Europe. He will spend most of his time at the University of Strasbourg, where he is to receive the degree of Doctor of Theology. His thesis, entitled, *The Idea of Faith in Christian Literature from the Death of St. Paul to the Close of the Second Century*, has already been approved.

The Rev. Arthur C. Peabody, rector of St. James' Church, New Bedford, has been called to St. Paul's, Newburyport.

The Rev. J. Higginson Cabot, Ph. D., missionary in charge of the Church on Martha's Vineyard, will become next fall, an associate on the staff at the Church of the Advent, Boston. Dr. Cabot has recently returned from a trip to the Holy Land.

RALPH M. HARPER

COMMENCEMENT AT TRINITY COLLEGE, HARTFORD

HARTFORD, CONN.—The ninety-ninth commencement of Trinity College, Hartford, was held June 12th to the 15th. The evening of the 12th was given over to fraternity reunions. Saturday was class day with exercises on the campus, the day being further enlivened by a base-ball game between the varsity team and the alumni. On Sunday an open air service was held on the campus, and, in the evening the baccalaureate sermon was preached at Christ Church Cathedral according to the old custom. The preacher was the Rev. Karl Reiland, D.D., rector of St. George's Church, New York. Monday was commencement day. A class of thirty-two was graduated from the college.

Among those honored by degrees was Bishop Lawrence, of Massachusetts, upon whom was conferred the degree of Doctor of Divinity.

New York Arranges Schedules of Services for Summer Months

Gift to St. Luke's Hospital—Go to Mission Field—Fellowship of Social Workers

The Living Church News Bureau
New York, June 18, 1925

SUMMER SCHEDULES ARE FAST GOING INTO effect. These, however, do not involve a serious diminution in the number of services, and in no case that has come to our notice is there a survival of that once common "closing for the summer," which made the Episcopal Church a by-word in some quarters. The only change at the Cathedral during June is the saying, instead of singing, of daily Evening Prayer. The Church of the Heavenly Rest omits the ten o'clock Eucharist or Morning Prayer (alternating) on Sunday mornings, and the hour of the late morning service has been changed from eleven to ten-thirty. At the Transfiguration, the hour of Sunday Evening-song and Devotions to the Blessed Sacrament was changed on June 21st from 4 to 5 P.M., for the summer, and, after that date, the ten o'clock Eucharist on Tuesdays will be omitted. Otherwise the services on Sundays and weekdays will be as throughout the year. The Mass at eight-fifteen on Sundays at St. Mary the Virgin's and the eight and nine-thirty Masses on weekdays are omitted. The daily Mass is at 7, and there are Low Masses at seven-thirty and nine on Sundays. The Mass at ten-forty-five on Sundays is sung, but is not a Solemn High Mass. Evening Prayer is said at four, with hymns and canticles sung. Benediction is discontinued at St. Mary's and at St. Ignatius'. At the latter, the Choral Children's Mass on Sunday at nine-thirty is omitted and Evening Prayer is said. Week-day services are unchanged. With the closing of the Church school at St. Peter's, the children's Mass and Matins on alternate Sundays is discontinued. There is no Sunday evening service. At Trinity Church and at St. Luke's Chapel, though there are no Church school sessions, the Children's Eucharist on Sunday mornings continues throughout the summer. The attendance of children unable to leave the city during the summer, or to stay away any length of time, fully justifies the keeping up of this service, aside from the principle that what is of obligation in the winter months is just as binding in summer. At St. Luke's Camp at West Cornwall, Connecticut, a Choral Eucharist is maintained in the beautiful new chapel of St. Joseph and the Angels every Sunday throughout the summer, for the benefit of the many boys and girls, and others from St. Luke's, who spend their vacation at "The Farm."

GIFT TO ST. LUKE'S HOSPITAL

Mrs. Harriet M. Arnold, widow of Hicks Arnold, principal owner of Arnold, Constable and Co., has given to St. Luke's Hospital \$1,000,000 and 200 acres of land at Greenwich, Conn., to build and endow a hospital for convalescent patients. The gift is the largest ever received by St. Luke's, and the convalescent hospital, which it is said would be the only one of its kind in the country, will enable the institution to realize a hope of eighteen years for a hospital in the country to continue medical care begun in the city.

Eventually the hospital managers hope to have \$10,000,000 in buildings and equipment on the site.

Mrs. Arnold's gift was announced on June 17th, by Stephen Baker, president of St. Luke's Hospital. He said he had no intimation of Mrs. Arnold's intention to make it until he received a letter from her May 21st with the offer, although the Rev. George Frederick Clover, superintendent of the hospital, said later she had discussed it with him, for she has been a friend and patron of the institution for many years.

Mr. Baker termed the gift singularly free of restrictions or conditions and said it was the intention of the managers of the hospital to make the convalescent hospital "all that its name implies."

"The gift will place St. Luke's in a unique position among the hospitals of New York, for no other hospital in New York City, nor, so far as we know, in the whole country, has a branch in which scientific medical and surgical care begun in the city, in the acute stage of the patients' illness, can be carried on in the country through the convalescent period, terminating in cure or permanent improvement."

"Accurate histories of the patients' progress from admission in the city hospital to discharge from the country branch will be recorded. This will be not only a tremendous benefit to patients, but will afford valuable scientific data in connection with the care of the sick."

"The establishment of the convalescent hospital will enable the city institution to do more extensive and conclusive work, because patients who are now carried through the major portion of their convalescence in the hospital can be transferred in its first stages to the country and give place in the city institution to those who are acutely ill."

Mr. Baker said the convalescent hospital would also take care of patients having ailments of semi-chronic nature, such as heart trouble, who now, after brief treatment at a hospital in the city, return to occupations for which they are not physically fitted and soon suffer relapses from which they die.

The 200 acres, which are said to have a market value of about \$400,000, lie back of King Street in Greenwich, with 110 acres cleared and 90 acres in woodland. The land is on an eminence sloping southeasterly and overlooking the Sound and is considered ideal for its intended purpose.

GO TO THE MISSION FIELD

The Rev. Wilson Macdonald, assistant priest at St. James' Church, Fordham, who will have charge of the services of the Cathedral during July and August, has volunteered for work in the Philippines, as one of the staff of the Mission of St. Mary the Virgin, at Sagada. He has been appointed to that position and will leave the States for his new field of service in the early autumn.

The Ven. Frederick W. Goodman, Arch-deacon of the Arctic Circle, some time assistant priest at Trinity Church, left New York on Monday, amid feelings of mingled regret and rejoicing. Fr. Goodman is greatly beloved by the people of Trinity Church, especially those connected with Trinity Mission House, where he has been closely associated with St. Monica's Guild. His friends will miss him greatly, but they rejoice at the honor conferred upon

him and at the opportunity afforded him of using his especial gifts in a field which he knows and loves so well as that to which he is going.

FELLOWSHIP OF SOCIAL WORKERS

A notably successful and profitable meeting was added to the excellent record of similar gatherings held by the Fellowship of Social Workers when, disregarding the heat, more than a hundred members attended the Devotional Service at the "Little Church around the Corner" on June 5th. Those who attended were abundantly rewarded, for the meditations and addresses given by the Rev. Dr. Cline, Professor of Pastoral Theology at the General Seminary, afforded just the kind of help and inspiration which those services are designed to supply.

The usual Supper at the Hotel Latham followed, where the Fellowship had the privilege of listening to Miss Knight-Bruce, National Messenger of the Industrial Christian Fellowship of England.

LETTER CARRIERS' SERVICE

At four o'clock, the annual memorial service of the New York Letter Carriers' Association was held in the Cathedral. The preacher was the Rev. Milo Hudson Gates, D.D., vicar of the Chapel of the Intercession, Trinity Parish. The letter carriers assembled in West 88th, 89th, and 90th Streets, and marched in procession to the Cathedral, which is at 112th Street. The procession was reviewed by Postmaster John F. Kiely and his staff from a reviewing stand on Broadway. Some two thousand carriers were in the procession. Among those commemorated at the service was the late postmaster, Edward M. Morgan, who began his fifty years of service in the Post Office Department as a letter carrier. Music was furnished by the Letter Carriers' Band.

NEW YORK PREACHERS

The preacher last Sunday morning at the Cathedral of St. John the Divine was the Rev. E. Clowes Chorley, D.D., rector of the Church of St. Philip-in-the-Highlands, Garrison, New York, and historiographer of the Church. Preaching on the gospel for the day, he said:

"Great evil has been done the interpretation of this parable. The Socialist uses it for the support of his doctrines; it is cited for proof of immortality and of eternal punishment. Jesus did not mean all rich men are as callous as Dives nor all the poor like Lazarus.

"There are many who think Christianity means a narrow life. But think how narrow was the life of Dives, who shut out the things of the spirit and lived for self alone. Contrast with his the life of love which finds its expression in service—the perfect love which casts out fear—the love which makes of every man a brother.

"There is, I think, little danger of our copying the gross materialism of Dives today. Here and there are perhaps a few people whose idea of life does not rise above the level of luxury in food and dress; but, as a whole, the day of such coarse materialism has passed. Our materialism is more subtle and refined. For, in the final analysis, materialism is the shutting out of the spiritual element from life.

"The life of the average man is a combination of business and pleasure. He is honest and clean, kindly and charitable, interested in politics and philanthropy. He has rather a keen sense of the obligations of privilege; likes books, and is interested in sport and dearly loves a good play.

"So far, so good. But is that the whole of life? Is it not, after all, rather material? What about the things of the spirit?

The things eye hath not seen nor ear heard? What about that other intangible but real world which lies all about us? What about the things unseen and yet eternal?

"Life is more than meat and drink; more than buying and selling; getting and spending; more than the cultivation of the mind and a healthy body. Life is the widening of the horizon; the broadening of the vision; the liberation from those inhibitions which crib, cabin, and confine us; it is the reaching out to the eternal realities."

The Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel, announces a series of five sermons on the Holy Communion to be preached on consecutive Sundays, at eleven o'clock in Trinity Chapel, beginning Sunday, June 21st.

GENERAL NEWS NOTES

The Rev. Joseph P. McComas, D.D., vicar of St. Paul's Chapel, Trinity Parish, gave an address on Sunday afternoon at the West Side Y.M.C.A., setting forth the principles and distinguishing characteristics of the Anglican Communion, at one of a series of lectures on the position and principles of the various Christian communions. Those who know Dr. McComas, and his position in the Church as a champion of Catholic principles, will have no doubt as to the thoroughness, precision, fearless directness, and Christian courtesy with which the Catholic claims and teachings of the Church were set forth.

Philadelphia Begins Observance of Summer Church Activities

Out-Door Services—A Beautiful Tribute—Personal Notes

The Living Church News Bureau
Philadelphia, June 19, 1925

SUMMER QUIET IS UPON US IN PHILADELPHIA and summer schedules are operating in our parishes. And yet there are probably few large cities where the regular schedule of services is so constantly maintained. The rectors are generally away for a month or two in the heart of the summer, but the full number of services go on in the charge of assistants or of regular supplies. One of our parishes, St. Luke and the Epiphany, the Rev. Dr. Steele, rector, has for several years experimented with services at their farm, and with such success that the experiment has become an experience, and is settling into a tradition. The farm is a good sized one at Broomall, equipped with swimming pool, tennis courts, baseball diamonds, and picnic grove. There is a house which becomes the rectory for the summer, and the rector is in residence through the season. During the week there are parties and picnics, and provision is made for members of the parish to spend the weekends at the farm. Sunday services are held regularly in the orchard, many coming out from town to spend the day. For a good many persons it solves the summer Sunday problem. They get out of the heat of the city into the country and find rest and recreation, but do not get away from the Church. It goes with them.

OUTDOOR SERVICES

Another of our summer activities is the open air service on the Parkway, at half past four, conducted by the Pro-Cathedral of St. Mary. The services begin at half past

The new rector of Calvary Church, the Rev. Samuel Shoemaker, Jr., was the preacher at both services last Sunday. The rector-elect of the Church of the Ascension, the Rev. Donald Aldrich, was in town recently, to meet the members of his congregation at an informal reception. He expects to assume charge of the parish in the autumn. During June the Rev. J. Mark Ericsson, rector of St. Paul's Church, Stockbridge, Massachusetts, is in charge at the Cathedral. He is to be the preacher at Evensong tomorrow afternoon.

The rector of St. Peter's and his family, will spend the vacation period in Whitefield, N. H. The Bishop of New Hampshire has asked Dr. Cline to conduct services in the Chapel of the Transfiguration, Whitefield, where Professor Jenks of the General Seminary spent his vacation in previous years. The Rev. W. K. Lloyd, D.C.L., chaplain and major, U. S. Army, will be in charge of St. Peter's during the months of July and August. Dr. Lloyd will be in residence at the General Seminary, Mr. Beaufort E. Buchanan has resigned as organist of St. Peter's, to take effect in the fall. In accepting his resignation the vestry passed a resolution of appreciation for his loyal and self-sacrificing work for the Church. Mr. Ray H. Miller, a graduate of Lehigh University, who will enter the General Theological Seminary in the fall, has been engaged to succeed Mr. Buchanan as organist and choir master. THOMAS J. WILLIAMS.

four in June and are continued through July. The music is supplied by the choir of the Church of the Good Shepherd, in Kensington, under the direction of the choir-master, Mr. Frank C. Longshore. There is an attendance each week of from two to three hundred. These services began some years ago when it was expected that the place on the Parkway where they were held would be the site of the future Cathedral. But now that site has been abandoned—or at least held in abeyance—and no site is now in sight, the services are continued there as a convenient place for an outdoor service and to keep the Cathedral project before the people. The Rev. Dr. Toop, rector of the Church of the Holy Apostles, was the preacher at the first service this season. The Bishop of the Diocese was the preacher last Sunday. The preachers for the rest of the season will be the Rev. W. J. Cox, rector of St. Andrew's, West Philadelphia, and Dean of that Convocation, the Rev. Dr. L. N. Caley, rector of St. Martin's, Oak Lane, the Rev. A. H. Haughey, rector of St. Mary's, Ardmore, the Rev. C. J. Harriman, rector of St. James the Less, and the Rev. Dr. Jules Prevost, who is in charge of the Bucks County Centre Mission.

Speaking of outdoor services, we are having an example of the way the Roman Church looks after its people, and uses its public opportunities and takes advantage of the fact that so many of its people hold positions under the city. On June 19th, under the auspices of the League of the Sacred Heart, all the Roman members of the city's police department, fire department, and park guards paraded to the Roman Cathedral in Logan Square, where they received the insignia and certificates of membership in the League, and listened to a sermon. On the following Sunday

there will be a Field Mass on the Parkway. The mayor of the city and the director of public safety will head the parade. And the newspapers will give it all a publicity which no other institution is able to secure. Our friends are wise in their generation.

A BEAUTIFUL TRIBUTE

At Haverford College a very beautiful and deserved tribute was paid to the memory of one of the best loved and respected priests of the Diocese, the late Rev. J. Kennedy Moorhouse, who, at the time of his death in 1923, was rector of Calvary Church, Conshohocken, and Dean of the Norristown Convocation. Mr. Moorhouse was a member of the class of 1900 at Haverford, and his class, celebrating its twenty-fifth anniversary, presented to the college a scholarship fund of \$6,000 in memory of Mr. Moorhouse. The President of the College, Dr. W. W. Comfort, in announcing the gift, said the proceeds of the endowment were to be awarded each year to an entering freshman who appears, in the judgment of the president, to "uphold the standard of character and conduct typified by J. Kennedy Moorhouse, a clergyman." All his friends in the Diocese rejoice at this gracious honor to the memory of a priest who with the greatest simplicity and true humility contended earnestly for every thing that was fine. Such ministries live on in memory and influence.

At the commencement of the University of Pennsylvania the honorary degree of Doctor of Laws was conferred on Bishop Garland, and of Master of Arts on Greenville Haslam, Headmaster of the Episcopal Academy. At the commencement of St. Luke's School for Boys, Wayne, the speaker was Mr. Clinton Rogers Woodruff.

PERSONAL NOTES

The Rev. John Ridout, Jr., formerly of the Diocese of Texas, has joined the staff of the Church of the Holy Trinity, Rittenhouse Square. The Rev. L. P. Clark has resigned the parish of Grace Church, Hulmeville, and, for the summer, goes to Trinity Parish, New York. The Rev. Charles S. Sedgwick, who has had charge of the colored mission at Bryn Mawr, has resigned and goes to Kentucky. The Rev. Thomas A. Merryweather has become curate at St. Michael's Church, Germantown.

GILBERT PEMBER.

SISTERS OF ST. JOHN BAPTIST

RALSTON, N. J.—On Tuesday, June 16th, the Sisters of St. John Baptist, observed their annual commemoration day at the Convent of St. John Baptist, Ralston, N. J. A choral Mass was sung at eleven o'clock by the Rev. C. H. Dunham, rector of All Saints' Church, Orange, N. J., assisted by the Rev. J. F. Atkins, Warden of the Community of St. John Baptist. The Rev. Father Huntington, Superior O.H.C., preached a sermon, in which he referred to the Sisterhood and its work of 51 years.

During the afternoon the Church Art Room, with its exhibit of Ecclesiastical Embroidery and Illuminating, St. Anne's, a home for wayward girls, and St. Marguerite's, a home for children, were open to the guests.

At a short service in the Chapel at three o'clock, three priests were received as Associates of the Community of St. John Baptist. At this service the Rt. Rev. A. S. Lloyd, D.D., Suffragan Bishop of New York, made a short address in which he emphasized the need and purpose of this annual gathering, and expressed the hope that the influence of the religious orders in the Church might be extended.

Charity Play Raises Large Sum for St. Luke's Hospital, Chicago

American Guild of Organists—St. Luke's Hanging Rood Beam—The Church's Program Campaign

The Living Church News Bureau
Chicago, June 20, 1925]

ON SATURDAY EVENING, JUNE 13TH, Mr. Samuel Insull announced that the net proceeds of the two weeks presentation of *The School for Scandal* at the Illinois Theater were \$136,000. The play was most ably given by Mrs. Samuel Insull, who, before her marriage, was a leading member of the professional stage, and a distinguished company organized by Mrs. Insull in New York. Mrs. Insull took the part of Lady Teazle. The amount cleared, according to Mr. Insull, is believed to set a record for receipts from a theatrical performance for charity.

Mr. Insull, who is a national figure as head of great public utilities, is also one of the most public spirited of men. His successful management of the Chicago Civic Grand Opera is well known. Among his other interests has been the raising of the building fund for the new nineteen story addition to St. Luke's Hospital, with its many facilities for rich, for poor, and persons of moderate means. All of the amount cleared, according to Mr. Insull, company will go to the hospital.

The gross receipts of the performance were \$173,000. An analysis of the receipts is interesting. At the box office the receipts were \$107,000, the opening performance yielding \$25,011. On the opening night boxes sold for \$1,000 apiece and main floor seats for \$25 each. The sale of souvenir programs at \$5 each brought in \$10,000. Advertising on the programs brought \$56,000.

The success of the play was due largely, according to Mr. Insull, to a small group of women connected with the women's board of the hospital, to a committee of La Salle Street business men, and to the hard work of the officials and the rank and file of the utility companies.

AMERICAN GUILD OF ORGANISTS

Churchmen were ably represented at the national convention of the American Guild of Organists, held at Kimball Hall on Tuesday, Wednesday and Thursday of this week. Some of the most noted organists of the country were present. It is greatly regretted that Mr. Clarence Eddy, the dean of American organists, was ill, and that Mr. Eric De Lamarter could not be present. Among those there were Messrs. John Hermann Loud, of Boston, Arthur B. Jennings, Jr., of Pittsburgh, Stanley Martin, of Chicago, Albert Riemenschneider of Cleveland, and Herbert N. Hyde of Evanston and Chicago, organist and choirmaster of St. Luke's Church, and head of the Illinois Chapter.

There was a very frank discussion of the many problems that confront the organists of the country at the daily meetings. Recitals were given by distinguished visitors and local organists at the magnificent new organ at Kimball Hall, at Grace Church, Oak Park, at the Fourth Presbyterian Church, Chicago, at the Sixteenth Church of Christ, Scientist, and at St. Luke's, Evanston. The recital at St. Luke's was given by Mr. John Cushing, of New

York. There was a most impressive service in the evening at St. Luke's Church, under the direction of Mr. Hyde, who played a group of numbers by Bonnet and by himself. Mr. Stanley Martin choir master of St. Mark's, Evanston, also played and the choir of St. Luke's sang.

Two important subjects discussed at the Thursday morning meeting at Kimball Hall were Music in the Church, and The Choir. These discussions were followed by an able address by the Rev. Dr. J. H. Hopkins on The Organist and the Church.

A hundred and fifty organists from all parts of the country were present.

ST. LUKE'S HANGING ROOD BEAM

The great hanging rood beam of St. Luke's Church, Evanston, has arrived from Ross and Company, Boston, and has been set up temporarily in the north transept of the church. In a few weeks the temporary rood beam, which has marked the entrance to the chancel since the building of the church, will be taken down and the new beam will be suspended in its place. Three great chains, ornamented with gilded plaques, and attached to the steel trusses of the roof, will securely hold it in place.

Its proportions are majestic, the cross measuring fifteen feet in height over all, and eight feet in width across the arms. On the cross is the figure of our Lord, and on either side, standing on the ornamental pedestals, are the figures of the Blessed Virgin and St. John, all carved entirely in oak by Kirschmeyer, from the designs of Tallmadge and Watson, the architects. The rood beam contains many interesting features hallowed by traditional usage since the Eighth Century, when roods were first used. On the pedestals supporting the Blessed Virgin and St. John are the symbols of the passion, the hammer, the nails, the spear, the sponge, etc. The arms of the cross are carved with palms, representing victory, and are overlaid with vines symbolizing Christ. They are gilded with pure gold, as emblems of glory, and lie in a field of green, the color of the Resurrection. The base, on which the cross and figures stand, is also richly decorated. The fretted and gilded *fleurs de lys* are royal emblems and symbols of divine love. The azure background is the color of heaven. For the curious there is still further significance, in the roses and stars, the quatrefoils, leaves, etc. But the most interesting of all are the two concentric iron rings at the crossing of the arms. These rings represent not a nimbus or a halo, but probably the eclipse of the sun by the moon, "and the sun was darkened and the veil of the Temple was rent," according to St. Luke.

In this great rood, perhaps next to Westminster Cathedral in London, and the Cathedral at Louvain the finest in existence, Evanston has a real and splendid work of art, and every lover of the beautiful, regardless of creed, should examine it.

This rood is a memorial to Mr. and Mrs. T. P. Siddall.

THE CHURCH'S PROGRAM CAMPAIGN IN THE FALL

Already the Rev. George H. Thomas and his associates have sent out plans for the Campaign for the Church's Program. Each rector is asked to appoint a parish chairman before July 1st and to organize a parish council now or in September.

Early in October it is planned to hold parish conferences. From September 30th to October 2d conferences of clergy will be held, probably at St. James' Church, Chicago. From Friday evening, October 2d, to Sunday noon, October 4th, there will be a conference for laymen at Taylor Hall, Racine College, to which each parish or mission is expected to send at least one delegate. During October and November there will be study groups, vestry conferences, and parish conferences on the Program of the Church. The week of November 15th to the 22d is set aside as a time for spiritual emphasis on the Campaign. From November 22d to December 7th the every member canvass will be made.

NEW CHAPLAIN AT ST. LUKE'S HOSPITAL

The Rev. Paul R. Reinhart, priest in charge of Holy Cross Immanuel Church, has been appointed chaplain of St. Luke's Hospital, succeeding the late Rev. George D. Wright, who died suddenly on April 16th, after serving at St. Luke's for thirty years. Mr. Reinhart has had previous experience as a hospital chaplain, having served at St. Luke's Hospital, Ponce, Porto Rico. He was born at San Juan, Porto Rico; is a graduate of the General Seminary, New York, and came to Chi-

cago last November from Saginaw, Mich., where he was rector of St. Paul's Church.

GENERAL NEWS NOTES

The Catholic Club met at St. Luke's, Evanston, on the evening of June 16th. The subject for discussion was The Real Presence, led by the Rev. H. R. Nitchie. Several of the clergymen and laymen present took part. Preceding the meeting, Dr. Stewart conducted the guests through St. Luke's Church and buildings, pointing out the many things of interest in these beautiful edifices.

Bishop Griswold laid the corner-stone of the new church of St. Paul's-by-the-Lake, Rogers Park, the Rev. H. N. Hyde, rector, on Thursday evening, June 18th. Following the services and exercises, there was a parish dinner attended by a large number, including many of the clergy. The new church is to be at 7010 N. Ashland Ave., the site of the old, and its estimated cost will be \$150,000.

The special service in commemoration of the Council of Nicea, which was announced to take place at St. James' Church, Chicago, was held at Grace Church, Oak Park, on Friday evening, June 19th. The Rev. Dr. George Craig Stewart was the preacher.

H. P. GWYN.

fields. Ultimately, it is hoped that the College of Preachers will be able to afford facilities to individual clergy, under competent direction, for obtaining fuller equipment for their task as preachers and teachers of the Word.

ORGANIZATION

The tentative plan of organization provides for a permanent director who shall be an officer of the National Cathedral, aided, for the present, by men called in for stated periods of service. The conference agreed to request the Cathedral Chapter to provide, as soon as possible, a suitable building within the Cathedral Close for the College of Preachers, which shall contain adequate quarters for residence and teaching. The Cathedral Library, now in process of erection and equipment, will be freely available for all connected with the College.

Annual conferences for intensive instruction in the content and method of preaching, for selected groups of clergy, were voted as the first step in the plan of immediate operation. This first conference also recommended the organization of evangelistic efforts in special localities and among special groups, following out the primary purpose of the College, and, in particular, the undertaking as soon as possible of some such specific effort under favorable conditions. It is hoped that after accommodations for the College are provided on Mount Saint Alban, there will be opportunity for giving help and guidance, by correspondence or conference, to such individuals as may ask for it.

THE CONFERENCE COURSES

Because of the presence of exceptionally well qualified leaders, the conference this summer attained high levels of inspiration and devotion. Daily talks on The Living God as the Burden of Our Preaching were delivered by the Very Rev. Hughell E. W. Fosbroke, D.D., Dean of the General Theological Seminary in New York. Bishop Rhinelander followed with discussion of The Explaining of the Christian Religion as the Substance of Our Teaching. Both these lectures were held in the morning. At the third session of the conference late in the afternoon the general subject was Means and Methods. The Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel in New York City, lead the discussion on Instruction in the Spiritual Life, both for congregations and for groups and individuals. The Rev. Frederick S. Fleming, rector of the Church of the Atonement, Chicago, talked on Effective Teaching of The Faith and the Rev. Arthur J. Gammack, rector of Christ Church, Fitchburg, Mass., discussed Sermon Construction.

After dinner, the clergymen met for informal discussion to give Bishop Rhinelander and the Cathedral staff their practical suggestions on the methods required to carry out the program outlined in the lectures.

The Rt. Rev. James E. Freeman, D.D., Bishop of Washington attended several sessions of the conference and talked at one of the evening meetings on the practical lessons that had come to him after thirty-one years in ministry. He said that all his observations made him absolutely convinced that truly prophetic preaching was never more popular in this country than it is today. In support of Bishop Freeman's opinion, the Rev. Mr. Gammack cited his impressions of the recent preaching mission in Fitchburg, Mass. He said that he had noted a quickening of inter-

College of Preachers Conference Meets at Washington Cathedral

The Primary Aim—Organization—The Conference Courses—Co-operation Pledged

The Living Church News Bureau
Washington, June 18, 1925]

EVER SINCE THE ORIGINAL TRUSTEES dreamed of a great Cathedral to crown the highest hill in the District of Columbia, the evangelistic note has been sounded insistently by the builders of Washington Cathedral. They have been praying through three decades for that great day when the Cathedral, in addition to teaching Christianity to the throngs who would seek its doors, would also inspire modern prophets to go forth and carry the message of Christ to the great multitudes who are out of touch with His Church.

"For the sphere of a cathedral is altogether different from that of a parish church," wrote the Rt. Rev. Henry Yates Satterlee, D.D., first Bishop of Washington, on Christmas Eve in 1901, in the beautiful preface to his little volume, *The Building of a Cathedral*.

"It is not pastoral but evangelistic. It is to deliver the ringing Gospel message, the good news from Heaven, in such a way as to win the ear of large masses of men and be in touch with their thought.

"It is to be a watch-tower, from which the signs of the times are detected; a center, in which inspiring missionary or social movements originate, and from which earnest evangelistic go forth.

"It is to be a home of religious learning, and a storehouse of Christian information, in whose scholastic and cloistered atmosphere, real teachers of teachers may be found.

"It is to be a School of the Prophets, where devout and intellectual students may ponder the questions of the day, side by side with the facts of the Gospel; where all inquirers will discover that the Christian Church is abreast with an ever-advancing secular education in science and in history; where skilled theologians and

interpreters of 'the Queen of Sciences,' shall be competent to translate the doctrinal truths of theology into the common language of life, in such a way as to take hold of the living convictions of thinking men."

THE PRIMARY AIM

With the hope of making the Cathedral worthy of this ideal so bravely set forth by the first Bishop of Washington, the Chapter approved, two years ago, a general plan for the revival of Christianity through the power of preaching, and set to work to carry the central idea into execution under the leadership of the Rt. Rev. Philip M. Rhinelander, D.D., Canon of the Cathedral, now residentiary in Washington.

The first step was to hold a College of Preachers Summer Conference on Mount Saint Alban from June 8th to the 13th this year, with nearly seventy-five clergymen present; twenty-five coming from outside Washington as guests of the National Cathedral Foundation, and the others representing the Diocese of Washington and parishes near the District of Columbia.

After prayerful consideration and several informal discussions at which the clergymen had an opportunity to offer their practical suggestions, the conference adopted a tentative program outlining the aim, organization, and operation of the permanent College of Preachers.

The primary aim is to provide a body of men for the specific purpose of winning for Christ by the ministry of preaching those who are outside the Christian Church. In its initial stages, the college will devote a large share of its effort to this end. Once the exponents of prophetic preaching are trained to carry aggressively the message of Christ to those who are not accustomed to coming to His Church to hear it, then the program calls for assisting, in so far as the opportunity may offer, the clergy in the development of the preaching power in their appointed

est in religion among the young people following sermons preached on the streets, in the factories, and from platforms outside the church buildings.

COÖPERATION PLEDGED

Before adjourning the conference passed resolutions offering the whole-hearted co-operation of all the individual members to the Bishop of Washington and to Bishop Rhinelander in any steps which the Cathedral decides to take in furtherance of the primary aim of the College of Preachers, to furnish trained leaders to go forth and reach through preaching the many souls that are known to be out of touch with Jesus Christ and His Church.

Bishop Rhinelander was assisted by the Rev. William L. DeVries, D.D., Ph.D., Canon and Chancellor of the Cathedral, in the administration of the conference. The Rev. C. T. Warner, rector of St. Alban's Church, was assistant director, and the Rev. C. E. Buck, rector of Christ Church, Washington Parish, was registrar.

DEATH OF BISHOP OF OXFORD

A LATE DISPATCH from London, Eng., states that the Rt. Rev. Hubert Murray Burge, D.D., Bishop of Oxford, died at Cuddesdon Palace at midnight, June 10th. A fuller account will appear in next week's London Letter.

CALLS FOR SACRIFICE

LONDON, ENG.—In an account of the spring session of the London Diocesan Council, *The Times* of June 9th, prints, as a report of a portion of the opening address of the Bishop, the Rt. Rev. A. F. Winnington-Ingram, D.D., the following:

"He found that the one thing which was in the way of real union in the Church of England was 'devotions' in the presence of that Blessed Sacrament. He was not saying that any false doctrine was meant by those who practised them, but he found that whereas Evangelicals were quite ready to agree to vestments and to incense in certain churches, the question of 'devotions' seemed to touch something which they honestly believed to be wrong. He was going to ask the Anglo-Catholics to make a real act of sacrifice and give up 'devotions' in the presence of the Sacrament, so that they might be able to secure for the Church of England a very old custom, as old almost as Christianity—reservation of the Sacrament for the sick. People hardly realized the enormous difference between these two things, reservation for the sick and 'devotions' before the Sacrament. He really believed that the Anglo-Catholic body ought to take in hand much more strongly than it had done this little tiny band of extremists, or disloyal people, who did them infinite mischief. At present they all got tarred with the same brush, and the leaders ought to have more courage in dealing with those in the party who were disloyal."

RECEIVES EPISCOPAL RING

SEATTLE, WASH.—The Rt. Rev. S. Arthur Huston, the newly consecrated Bishop of Olympia, was presented with an episcopal ring by the Rev. H. H. Gowen, D.D., in the name of the Diocese, at the first service that the Bishop took in his new work, on June 3d, in St. Mark's Church, Seattle.

A residence has been provided the Bishop, and his family will come as soon as the furniture is installed. It is proposed to secure a permanent episcopal residence in the near future.

THE GENERAL CONVENTION CHURCH

NEW ORLEANS, LA.—St. Paul's Church, on the corner of Camp and Galienne Streets, New Orleans, is to play an important role in the General Convention that meets in New Orleans this fall. As it is very near the convention halls it will be in frequent use during the Convention, and many of the attendants on the Convention will visit it.

There will be an early Celebration of the Holy Eucharist in this Church every morning of the Convention, and possibly another daily service. The Quiet Hour, preparatory to the United Thank Offering service of the Woman's Auxiliary, will be held in St. Paul's on the afternoon of October 6th.

St. Paul's parish has a long and interesting history. It was founded in 1836, two years before establishment of the Diocese of Louisiana. It nearly went under in the panic of 1837, but recovered and erected its first church in 1839. A



ST. PAUL'S CHURCH, NEW ORLEANS, LA.

larger church was erected in 1854, which burned in 1891. The present building was put up in 1892.

During the War between the States the church's rector, the Rev. Dr. Goodrich, was arrested in the chancel by the order of General Ben Butler for not praying for the President of the United States. He was imprisoned for this for four years. Two of the rectors of St. Paul's have been called to the episcopate, the Rt. Rev. Dr. Adams of New Mexico, and later of Easton, and the Rt. Rev. Dr. LaMothe, Bishop of Honolulu.

The statue in the foreground of the accompanying picture is that of Margaret Haughterty, who kept a bakery and, at the time of her death, furnished bread free of charge to all the orphanages in the city. This monument was erected by the citizens of New Orleans, and is said to be the first public monument erected in this country to the memory of a woman.

APPEAL FOR WORLD PEACE

MINNEAPOLIS, MINN.—An Appeal for World Peace has recently been put out by the Council of the World Peace Mission, recommending that "every peace missionary shall, within the field of his or her activity, by public addresses, published articles, and pamphlets, in a forceful and convincing manner, show up militarism as an inefficient and antiquated system, disastrous in its consequences, therefore to be supplanted by an international system of jurisdiction."

This appeal has been signed in endorsement of "the noble conception of the proposed World Peace Mission," and to add good wishes, by Bishops Green, Beecher, Howden, Nelson, Woodcock, Finlay, Beckwith, Longley, and Demby and by a number of ecclesiastics and educators of other religious bodies.

THE CHINESE SITUATION

NEW YORK, N. Y.—A cable from Bishop Graves, in Shanghai, received by the Department of Missions June 15th, says:

"Situation gives great cause for concern. Ladies have been withdrawn from girls' school, Yangchow. Missionaries all are safe."

THE CUPBOARD AND THE BONES

NEW YORK, N. Y.—The dog's disappointment at not getting a bone was equalled by Mother Hubbard's at not having one to give. She probably told him so and meant it. It is a question, however, whether the dog believed her.

Just now the Church Building Fund is Mother Hubbard. All of her 700,000 bones have been scattered over the whole lot from Maine to California and from Minnesota to Texas, and the remaining 50,000 bones are on the way. In other words the cupboard is bare. All that she has to dispense, and many times since March 1st, have bones been denied. However, she has had the foresight to make extracts from the bones, and has a reserve of interest from which she can still make gifts, and is making them. She is greatly distressed at the lack of bones, though perhaps it will be hard to make applicants believe it during the remainder of 1925. There is, however, a sizeable list waiting for 1926 to come around.

The question as to ways and means of further stocking the cupboard formed a considerable part of the deliberations of the Trustees at their meeting on May 25th. A plan will be announced at the September meeting, which, it is hoped, will be put into action immediately thereafter. The attention of those who have bones available for the purpose of stocking the cupboard is directed to the report which will follow the action of that meeting.

CHARLESTON CONFERENCE ON MINISTRY

CHARLESTON, S. C.—Fifty picked boys, mostly from the third and fourth year of high school, drawn from parishes in various parts of the Province of Sewanee, have just concluded a highly successful conference on the call to the ministry in the buildings of the Porter Military Academy, Charleston, S. C.

The Rev. Oscar deW. Randolph, rector of St. Mary's Church, Birmingham, Ala., acted as director, and, assisting him as special speakers or group leaders, were Bishops Guerry, Darst, Mikell, Penick, and Reese, the Rev. Messrs. H. G. Lane, H. D. Phillips, D.D., James M. Stoney, Oliver Hart, Roderick G. Jackson, W. Aimson Jonnard, and Robert Phillips, and Messrs. Moultrie Guerry, C. C. J. Carpenter, Carter H. Harrison, and C. L. Glenn, students of the Virginia Theological Seminary. Outstanding laymen to address the Conference were Mr. Walter Hazard, of Georgetown, S. C., and Mr. J. Y. Perry, of Columbia, S. C.

Each day began with a celebration of the Holy Communion at 7:45 o'clock. There was a brief chapel service at nine

o'clock, at which two addresses were given. The boys were then separated into groups of ten with two group leaders for a discussion-class on a series of well-planned topics bearing upon the call to the ministry. All agree that this proved to be the most helpful feature of the Conference. The afternoons were devoted to various forms of outdoor recreation, including a boat trip around the harbor, an afternoon at Folly Beach, and visits by automobile to points of interest in the city. Following supper, there was another general assembly in the chapel at which inspirational addresses were the feature.

The conference closed on Sunday, June 14th, with a corporate communion at the Church of the Holy Communion at 7:30, for which a special service of preparation had been conducted the evening before by Bishop Guerry. At eleven o'clock the members of the conference attended service at St. Michael's Church, at which time the Bishop's son, Moultrie Guerry, was ordained to the diaconate.

While no decisions were announced or expected, it is the opinion of all taking part in it that the Conference was highly successful in the purpose for which it was called, and it is quite likely that a number of the boys present will eventually be found within the ranks of the Church's ministry.

Arrangements for the conference were made by a provincial committee of which Bishop Guerry was chairman, the Rev. H. W. Starr Ph.D., secretary, and the Rev. A. S. Thomas, chairman of the local committee.

ST. VINCENT'S GUILD

NORWICH, CONN.—Members of the Guild of St. Vincent, the diocesan guild for servers, met in Christ Church, Norwich, on the evening of Corpus Christi for a festival service. Evensong was said, and there was a solemn procession, with a sermon by the Rev. F. F. H. Nason. The service was concluded by Benediction.

CHURCH ARMY IN CONNECTICUT

HARTFORD, CONN.—The Diocese of Connecticut has recently been "invaded" by two columns of a well known and unique organization, the Church Army of the Church of England. The two columns set out from New York, one bearing a standard inscribed "New York to Old Orchard, Maine," the other, "New York to St. John's, N. B." The entire strength of the party, twenty-four men, is under the leadership of Captain Mountford. Most of the members were young men, and young men full of earnestness and zeal for the spread of Christ's Kingdom. The two columns united in Hartford, then separated again to reunite in Providence, R. I.

In New Haven and Hartford, as well as in the many cities and villages covered by the Crusaders, a forceful impression was made, upon coming into a place the column was met and welcomed by the officials of the city or town, together with the local clergy. The members of the Army would disperse to visit mills, prisons, hospitals, and jails during the afternoon. In the evening there would be a public meeting on the city "green" where the Crusaders would sing, lead by their own players, preach and in general have a hearty and informal service.

In Hartford and New Haven where they spent successive Sundays they preached in the city churches and taught the con-

gregations some of their own lively and excellent hymns. In Hartford, upon their departure, the entire group was dismissed in front of the Cathedral with the blessing of the Bishop.

The Church in this country has nothing to compare with the Church Army. They point a way which might well be followed, to the good of Church and country.

A CATHEDRAL CAMP SITE

PORTLAND, ME.—St. Luke's Cathedral, Portland, has acquired a tract of forty-seven acres with a large frontage on Lake Traffon in the town of Porter, Maine, to be used as a summer camp for the young people of the Cathedral parish. As it is developed it is hoped to make it available for all of the parishes of the Diocese of Maine in turn, in addition to the Cathedral.

The project has been under consideration by the Very Rev. Edmund R. Laine, Jr., Dean of the Cathedral for the past six months, and the entire sum has been raised by subscription without any public appeal. The title is vested in a board of administrators, consisting of Dean Laine, Mr. Charles D. Alexander, and Mr. D. B. Burgess, of Portland. Mr. Alexander and his wife were recently confirmed in the Cathedral. Before that Mr. Alexander was one of the leading Congregationalist laymen of the city, having only two years ago been the prime mover in the erection of the very large parish house for the State Street Congregational Church.

The ground the Cathedral has purchased has on it two farmhouses and a barn and has a remarkable situation in the mountains, near the New Hampshire line. With it was also purchased a spring on the top of an adjoining mountain with a tract of twenty feet running from it to the camp site. The Boy Scout Troop of the Cathedral will be the first organization to use the new camp site. Later the various young people's societies will follow. It will be under the direction of the Rev. Lauriston Castleman, pastor of the young people in the Cathedral parish. A troop of Girl Scouts recently organized in the Parish has grown to a membership of seventy-one.

WESTERN COLORADO CONFERENCE

MONTROSE, COLO.—The second Western Colorado Conference was held at St. Paul's Church, Montrose, May 29th to the 31st, and was attended by 150 delegates from all parts of the Western Slope. Bishop Ingle acted as chaplain, and administered Confirmation at the closing service. The main topics of the Conference were Education, Missionary Enterprise, and the Church and her Young People, and the subjects discussed included Teacher Training, Religious Education, National and Diocesan, Practical Problems in our Church schools, Woman's Responsibility, The Need of the World, Work among Boys, Kindergarten and Primary Methods, What we Owe to the Church, and The Parish, the Key.

These problems were attacked in various ways, with addresses, round table discussions, group conferences—anything that could give more light or inspiration. Those who attended the Conference regarded it as one of the most successful things of its kind ever held in the Diocese, and are looking forward to another next year.

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DALLAS SUMMER CONFERENCE

DALLAS, TEX.—The second annual Summer Conference of the Diocese of Dallas was held at St. Mary's College, June 7th to the 13th, and was, in every way, a marked success. The enrollment totalled 138, and showed a substantial increase over that of last year.

In addition to the courses of last year—Religious Education, Missions, Social Service, one for Young People, one for Organists and Choirmasters—there was conducted this year one exclusively for the Clergy; this included lectures on The Cure of Souls, by the Rev. S. C. Hughson, O.H.C., and on Imagination and Illustration in Preaching, given by the Rev. Robert N. Spencer, of Grace and Holy Trinity Church, Kansas City, Mo. Two general courses were offered, one on The Deeper Significance of the Church's Doctrines and Seasons, by Bishop Moore, and one on The Reformation, by Fr. Hughson.

Grade conferences were given on all courses of the Christian Nurture Series. These conferences were led by Church school teachers from the various parishes of the Diocese. Two general conferences were held, one on Prison Survey, by Mrs. Elizabeth Spear, a member of the State Prison Board; and one on The Church's Work, led by the Rev. Elmer N. Schmuck, recently of St. Mark's Church, Denver, Colorado, now a secretary of the Field Department of the National Church.

Many of the Church schools of the Diocese brought exhibits of the work done by the pupils in the several departments of the work. These were original and clever, all showing a deep love of the work and a clear understanding of the fundamentals of the different courses. There was also in operation the Cathedral Bookshelf, which strives to reach the Diocese with devotional literature of all kinds, and leaflets of instructions, which are either given away, or sold at regular prices.

CORNELL SUMMER SCHOOL

ITHACA, N. Y.—The annual session of the Cornell Summer School for Town and Country Ministers will be held from July 6th to the 18th, at the New York State College of Agriculture, Ithaca. This school is sponsored by the Department of Rural Social Organization and the United Christian Work at Cornell University. It is interdenominational in character and endeavors to promote church and community welfare in the town, village and rural parts of the country.

The lecturers are drawn from the University faculty and from the various denominational boards of missions and social service. Professor M. A. Dawber, Director of Rural Church Extension of Boston University, the Rev. W. P. McDermott, Vice President of the Rural Life Conference of the National Catholic Welfare Council, Professor Dwight Sanderson, professor of Rural Social Organization, Cornell University, and the Rev. F. D. Goodwin of the American Church's National Council are among the lecturers and conference leaders. The subjects covered include Rural Leadership, Rural Church Administration, Methods of Improving Church Buildings and Grounds, Cooperation of Church and Farm Organizations, Weekday Religious Education, etc., etc. In addition to the general conferences, there are denominational and group meetings.

The Church group, under the leadership

of the Ven. H. W. Foreman, Archdeacon of Central New York, will have a rooming house together and daily celebrations of the Holy Communion. The Rt. Rev. M. H. Coley D.D., Suffragan Bishop of Central New York, and the Rt. Rev. S. B. Booth, D.D., Bishop Coadjutor of Vermont, will be present during a part of the school session, will address the school as a whole, and will conduct group meetings with the Churchmen present, as will also the Rev. F. D. Goodwin.

There being no registration fee, and other expenses being within \$2 a day, the cost of attendance is unusually reasonable. Already bishops and clergymen are registered from many of the eastern dioceses. Others, wishing to attend, should communicate with the leader of our Church Group the Ven. H. W. Foreman, 329 Salt Springs Rd., Syracuse, N. Y.

THE RACINE CONFERENCE

RACINE, WIS.—One of the attractive items of the Racine Conference for Church Workers, which will meet from Monday, June 29th, to Friday, July 10th, on the grounds of Racine College, will be the fine program for those who can come up only for the week end, July 4th and 5th. The chief speakers on those two days will be the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, who will deliver the patriotic address, the Rev. Frank E. Wilson, D.D., who will conduct a conference on Youth in Conflict and the Privilege of the Social Worker, and the Rev. McVeigh Harrison, O.H.C., who will preach at the sunset service.

The Rev. Frederic S. Fleming, rector of the Church of the Atonement, Chicago, will preach the conference sermon at St. Luke's Church, Racine, on Sunday morning, July 5th.

The advance registrations for the Conference are considerably larger than this time last year.

The North Shore Line is offering reduced rates to those attending the conference. The Rev. Gerald G. Moore, 2901 Logan Blvd., Chicago, will be very glad to send programs or to give any further information about the Conference.

ST. STEPHEN'S COMMENCEMENT

ANNANDALE-ON-HUDSON, N. Y.—Two new buildings, costing over \$300,000, were blessed June 16th, at the annual commencement of St. Stephen's College, by the Rt. Rev. William T. Manning, D.D., Bishop of New York. One of them was presented formally by Mr. Edward F. Albee, of New York City, the head of the Keith-Albee vaudeville enterprises, a dormitory which will bear his name. The other is the John Rogers Hegeman Memorial Science Building, to commemorate the late New York financier and insurance authority of that name. It was formally turned over to the college by Mr. Frederick F. Ecker, first vice-president of the Metropolitan Life Insurance Company. Both buildings are in Tudor style, built of field-stone and Indiana limestone, fireproof. They form the south side of the new main quadrangle of the college. Gifts were announced of three faculty residences, given respectively by Dr. William C. Reeves, of Washington, D. C., Mr. John A. Hance, of New York City, and Mr. Edward F. Albee.

The chief address of the day was delivered by President Frederick Ferry of Hamilton College.

President Bell conferred the Bachelor's

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Two honorary doctors' degrees were conferred: Doctor of Laws on Mr. William Harrison, of the firm of Harrison and Hewitt of New York City and Doctor of Letters on Gilbert P. Symons, of Glendale, Ohio, winner of the Macdowell Prize in 1924.

ST. JOHN'S COLLEGE, GREELEY

GREELEY, COLO.—Commencement at St. John's College, Greeley, closed the most successful year in the history of the college. Five men were graduated, four receiving degrees. Both the baccalaureate sermon and the commencement exercises were in Trinity Church, the Rev. Harry Watts, rector. Merbecke's service was sung by a choir of forty students. The baccalaureate sermon was preached by the Rev. James P. DeWolfe, of Kansas City. At the commencement, the Rt. Rev. Robert Mize, D.D., Bishop of Salina, was the celebrant, the Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, read the Epistle, and the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, the Gospel. The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, preached an inspiring sermon, setting forth the work of the ministry. The degrees were conferred by the Very Rev. B. W. Bonell, D.D., founder and dean of St. John's. One of the graduates has offered himself for work in Brazil.

St. John's is becoming a power in the West by giving practical training to men who are to serve in the scattered parishes and missions in western states. More men have been applied for admission in September than can be accommodated in the present building. Plans are on foot for an addition during the summer, and other improvements are under way.

CORPUS CHRISTI IN DENVER

DENVER, COLO.—The observance of Corpus Christi in Denver was transferred to the following Sunday, the feast-day itself being fully occupied with the consecration of St. John's Cathedral. Keeping the feast on Sunday made it impossible for other parishes to unite with St. Andrew's Church, as had been done several times before, but the congregation at St. Andrew's is so much larger, and its equipment so much better than in past years, that the festival observance was the state-liet that has yet been held.

At the central service on this occasion, Mozart's *Twelfth Mass* was sung, the service was that proper to Corpus Christi, with the ancient hymns, and the Rev. Neil Stanley preached. After the mass, the Blessed Sacrament was carried around the church in procession, under a white silk canopy, escorted by the children's devotional guilds—the acolytes in their scarlet cassocks, the young girls of the Daughters of Saint Mary wearing blue veils and carrying tapers, smaller girls in white veils scattering flowers. The service was concluded with benediction, which is now a regular feature of the Sunday evening services.

The monstrance used at this service is a recent acquisition, of wrought iron, copper, and gold, designed and decorated by one of the young men of the parish. It is of Gothic type, not the usual *soleil*, but has slender spires, is richly colored, and is to be further ornamented with jewels. The design includes two archaic figures one of St. Thomas Aquinas and of St. Rita, and is surmounted by a pelican. The same

young artist has also made for the parish a processional banner of its patron, St. Andrew, done in batik. It is nearly five feet high, and shows the saint vested as a bishop, in an ornate cope, with halo, morse, and orphreys of cloth-of-gold, and his pectoral cross set with real stones.

ST. KATHERINE'S SCHOOL

DAVENPORT, IOWA—St. Katharine's, Iowa's Church school for girls at Davenport, held its annual commencement June 8th. Ten young women were graduated, five from the college preparatory course, three from the general course, and two from the department of music. Bishop Morrison, who had preached the baccalaureate sermon the day before, conferred the diplomas, after which he laid the class stone in the wall of the old school building, overlooking the Mississippi, where the classes of St. Katharine's keep their memory fresh. St. Katharine's is under the management of the Sisters of St. Mary.

BISHOP PAYNE
DIVINITY SCHOOL

PETERSBURG, VA.—The forty-sixth annual commencement of the Bishop Payne Divinity School was held at the school from June 7th to the 10th. The Rev. J. S. Braithwaite, D.D., rector of St. Stephen's Church, Savannah, Georgia, preached the baccalaureate sermon Sunday afternoon, June 7th, in Emmanuel Chapel.

The public meeting of the Alumni Association was held in Emmanuel Chapel, Tuesday evening, June 9th. Archdeacon E. L. Baskervill, president of the Alumni Association, made a short address and then introduced the Rev. Clyde Perry, alumnus of the school, as the speaker of the evening, whose subject was The Pastoral Office. After this address a beautiful bronze tablet, erected by the alumni in memory of the late Dr. Bryan, who was Dean of the School for seventeen years, was unveiled. The address was made by the Rev. S. W. Grice, warden of the School.

The graduating exercises were held in Emmanuel Chapel Wednesday evening, June 10th. The address was made by the Rev. W. A. R. Goodwin, D.D., of Williamsburg. Two members of the senior class received full diplomas and three others received certificates in the subject in which they had graduated.


ALABAMA YOUNG
PEOPLE'S CONFERENCE

MOBILE, ALA.—The third, and by far the most successful, conference of the Young People's Service League for the Diocese of Alabama was held at Battles' Wharf, June 9th to the 16th. The conference was in charge of the Rev. Vernon C. McMaster, rector of Trinity Church, Mobile, who is director of the Young People's Service League for the Diocese. Including the counselors, there was a total attendance of eighty, a considerable increase over last year. They represented Huntsville, Birmingham, Montgomery, Anniston, Carlowville, Selma, Lowndesboro, Toulminville, and Mobile.

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was in attendance the entire time and was largely responsible for the splendid spirit of coöperation and fellowship that prevailed throughout the conference. His course on Life Consecration for the boys, and a similar course for the girls, conducted by Mrs. Florence Tarrant, of the Church of the Advent, Birmingham, were the high points of the camp. Other courses given were League Organization, by the Rev. V. C. McMaster, Duties of Counselors, by the Rev. P. N. McDonald, rector of the Church of the Ascension, Montgomery, The Church School Service League, by Mrs. Howard Mussey, of Woodward, the Diocesan Secretary of the C.S.S.L., The Relation of Young People to the Church's Program, by the Rev. R. A. Kirchhoffer, of Christ Church, Mobile. The Rev. George Ossman, of Auburn, was director of athletics and song leader.

The diocesan officers elected for the coming year were, Margaret Matthews, Huntsville, president, Baxter Rittenberry, Selma, vice president, Mary Frances Neville, Birmingham, secretary, Elsie Barnett, Mobile, treasurer.

THE POINT HOPE HOSPITAL

NEW YORK, N. Y.—At Point Hope, Alaska, the Church's most northern mission, far above the Arctic Circle, a little hospital is to be erected this summer for the good of the Eskimo people ministered to in the great area stretching north from the circle and east to the Canadian boundary. Funds for the hospital have been given by friends of the newly appointed Archdeacon of Arctic Alaska, the Ven. Frederic W. Goodman, and members of Trinity Church, New York City, who have been interested in this work. The nucleus of an endowment for the hospital is in hand, consisting of \$10,000 given to Bishop Rowe by Pacific Coast friends of the late Rev. A. R. Hoare, formerly missionary at Point Hope.

The mission was started at Point Hope in 1890 by the Rev. Dr. John B. Driggs, and has been carried on ever since, doing a remarkable work. All the Eskimo people at Point Hope are baptized, a number are communicants, and their faithful kindly Christian living is a familiar story to those who have followed the progress of the mission. From Point Hope the work radiates to a number of scattered outposts on the polar seas. The area has not been covered by other workers. Hudson Stuck's book, *A Winter Circuit of Our Arctic Coast*, tells of the country, though that book also includes his return to Fort Yukon through part of the region familiar through his own work and that of his successor, the Ven. Fred Drane, Archdeacon of the Yukon.

The Rev. W. A. Thomas and Mrs. Thomas, some of whose adventures have been told in recent issues of *The Spirit of Missions*, have been at Point Hope since 1920. Their withdrawal will be a loss to the work. They are to be stationed further south, at Anchorage, on account of Mrs. Thomas' health.

Archdeacon Goodman will be alone at Point Hope. He has for several years been on the staff of Trinity Church, New York City, and left New York the middle of June. The hospital has been sent on ahead and he hopes to erect it at once on his arrival in August. He has spent two previous periods of a year each at Point Hope and is known and loved by his Eskimo flock. In his last year there he translated the most used parts of the Prayer Book into their language. The little hospital is not only to care for severe

illness or accident but to serve as a teaching center for better standards of living and ways of combating weakness and disease.

EAST CAROLINA Y. P. S. L.

FAYETTEVILLE, N. C.—The third annual conference of the young people of the Church in East Carolina, held in St. John's Parish, Fayetteville, June 16th and 17th, resulted in the formation of a diocesan organization of the Young People's Service League and paved the way for the employment of a secretary for young people's work. The conference, which was attended by two hundred young people, was a great success in every way.

The opening service of the conference, was entirely in the hands of the young people. The Rt. Rev. Thomas C. Darst, D.D., Bishop of the Diocese, made an address at this service, challenging the young people to prepare for the future leadership of the Church. A notable address of welcome was delivered by Mr. John H. Anderson Jr., president of the Fayetteville branch of the Y.P.S.L. The main service of the conference was the celebration of the Holy Communion on the morning of the 17th. Of hardly less significance was the closing service, when all the people joined the Rev. Gordon M. Reese, leader of the conference, in kneeling in the chancel and re-dedicating themselves.

The Rev. F. D. Dean, chairman of the diocesan commission on young people's work, the Rev. Stephen Gardner, song leader, Bishop Darst, and Mr. Reese, led the conferences and recreational activities.

Mr. Aubrey Parsley was elected president of the diocesan organization, Miss Polly Fulford, vice-president, Miss Eva Hackney, secretary, and Miss Louise Gaither, treasurer. The young people pledged \$500 toward the salary of the worker to be employed.

A CALIFORNIA SEMI-CENTENNIAL

SAN LUIS OBISPO, CALIF.—The celebration of the fiftieth anniversary of the consecration of St. Stephen's Church, San Luis Obispo, the Rev. Norman H. Snow, rector, was held June 13th and 14th.

At the choral Eucharist, on Sunday, the Rev. B. D. Weigle, Executive Secretary of the Diocesan Council and editor of the *Pacific Churchman*, was the special preacher. Bishop Parsons, who had been expected to confirm a class of candidates, to celebrate, and preach the anniversary sermon, was unable to be present. Mr. Weigle also addressed the members of the Church school, at their special anniversary service.

An interesting pamphlet, containing much of the early history of the Church together with a list of the clergy of the church from the beginning, a list of donors and benefactors and the present organization of the parish, has been compiled and written by Mr. Benjamin Brooks, who has been actively connected with the parish almost since its consecration. The congregation was organized, under the direction of the Rev. C. M. Hoge, in August 1867; and, as the record reads, "The church building, the contract for which was let on the first day of May, 1873, having been completed and the debt upon it having recently been removed, on the 13th of June, 1875, it was consecrated by the Bishop of the Diocese, the Rt. Rev. William Ingraham Kip, at St. Stephen's Church, San Luis Obispo."

AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., Editor

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EDITORIAL COMMENT:

Dr. Condé Pallen on Anglo-Catholics
—Dean Inge and the French Cardinals
—Are We Ready for a Spiritual Awakening?—Sheep—Purgatory—The Need of Manuals of Devotion—Paper Covered Books.

THE FOOD OF WAYFARERS

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(With Portrait)

PATRIARCH TIKHON

Clarence Augustus Manning

TRAINING CHILDREN IN WORSHIP

Robert S. Chalmers

THE NECESSITY OF RITUAL

William Y. Webbe

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LOST SHEEP

Joan Kirby

A CONFERENCE AT TAYLOR HALL

Grace E. Cleveland

BOOK REVIEWS

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ANNOUNCEMENT

THE HOLY CROSS MAGAZINE

purposes to make a radical change in its form and appearance beginning with the May issue. The size of the page will be doubled, and the number of pages in each issue reduced to twenty-four.

This change, while reducing the number of actual pages, will give our readers each month about forty per cent more reading matter.

The general character of the MAGAZINE will undergo no change. It will continue to be devoted to the work of instruction in the one branch of knowledge which transcends all others in importance—that of the Catholic Faith and of the Catholic life of the Church.

The articles will be varied in their character as heretofore. The pages will be occupied with devotional papers; articles of plain teaching concerning the Creeds; biographical sketches of great heroes and servants of the Church in our own and past ages; interesting accounts of crucial movements along lines of the development of Catholic life and activity; studies in Church history; sketches of life in the missionary field; fiction, poetry, and criticism—all looking to a fuller knowledge, and a better practice of the Christian religion.

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POUGHKEEPSIE PARISH HOUSE

POUGHKEEPSIE, N. Y.—The first stone of the \$110,000 parish and community house of Christ Church, Poughkeepsie, to be known as the Alexander Griswold Cummins Parish House, was laid, June 13th, with full Masonic ceremonial, the Most Worshipful Grand Lodge of the Free and Accepted Masons of New York taking part.

The exercises began with a parade from Christ Church to the Masonic Temple. Here the Grand Lodge took its place in line to return to the church building. They were joined by a number of Knights Templar and other Masons, and by members of the parish.

The Rt. Worshipful and Rt. Rev. Herbert Shipman, D.D., Chaplain of the Grand Lodge, and Suffragan Bishop of New York, was present in his official capacity. In the ceremony he made the prayer, presented the ceremonial trowel to the Grand Master, and pronounced the benediction. After the Masonic ceremonies came a ceremony of the raising of the national colors. On the completion of the exercises luncheon was served to the distinguished visitors.

The new parish house is to be very complete and Dr. Cummins hopes that it will be useful, not only for parochial purposes, but for community purposes as well.

TRINITY, MIAMI, FLA.

MIAMI, FLA.—The new Trinity Church, Miami, that is nearing completion, is a modern adaptation of the early Byzantine architecture, and is particularly adapted to the climate of southern Florida. The nave is 200 feet long, 64 feet wide, and has a vaulted ceiling 57 feet high. The aisles are narrow, and to be used as passage ways. These aisles continue as ambulatories around behind the apse, permitting a procession entirely around the church.

The building is constructed of steel and hollow tile, and will cost approximately \$300,000, with organ and wind-
dows.

EAST CAROLINA PROGRESS

WILMINGTON, N. C.—In the effort this year to increase materially the amount given by the young people of the Sunday schools in East Carolina through their Lenten mite box offerings, a goal of \$6,000 was set, and each school was given a quota. The committee appointed to review the returns has made its report, declaring St. Andrew's Church, Columbia, the banner school of the Diocese, as it had gone seventy per cent over its quota. Twelve schools exceeded their quota, and many subscribed the full amount.

The committee appointed by the diocesan convention of East Carolina in January to make readjustments in the parochial apportionments has made its final report. The total amount of the apportionments is \$56,248. This sum is almost identical with the budget of \$56,200. The budget includes the \$25,000 apportionment given the Diocese for the year 1925 by the General Church. It is believed that East Carolina will this year measure up to the full requirements of its obligations to the General Church, as it has in the past.

St. Peter's Parish, Washington, N. C., has determined to go ahead at an early date with the erection of a parish house that is to cost \$50,000. A building com-

mittee has been appointed by the vestry, and work will begin the latter part of the summer. St. Peter's, one of the leading parishes of East Carolina, has made great strides during the past five years under the leadership of the rector, the Rev. Stephen Gardner.

A VIRGINIA MOUNTAIN PARISH

ELKTON, VA.—In Lynnwood Parish, Rockingham County, the Rev. Frank Persons, rector, situated in the Blue Ridge Mountains of Virginia, the report of amazing progress within the year, is but an index to the increased interest in the Church in the Southern mountains, and an indication of the tremendous importance of the work of the Church there. It is also a tribute to the educational program which is being so efficiently carried out by the Church Missions House. This parish covers the entire mountain section of the county. Three chapels and one mission point are ministered to by the rector of the parish, who is assisted by a corps of trained women workers, teachers, and a nurse.

Not only are the usual parish activities carried on, but the supervision of local schools, classes in cooking and nursing, hot lunches for the children, large health clinics through the coöperation of state and county authorities, and community recreation are a part of the program. Hundreds of sick and undernourished children are examined annually, and this work is followed up by hospital care, operations, or treatment as indicated, and many children receive special attention in the home of the rector.

That home, now known as All Saints' House for Rebuilding Children, has, thanks to gifts from friends of the work, many modern conveniences, and the happy home life of the mountain boys and girls who have been received there, has recently been made happier by the gift of a fine radio set and a balopticon. The grounds are being made attractive, the schoolhouse is being painted, and improved, and the chapel is being beautified by gifts. The little "family" there wear no uniforms, and the "institution" idea is entirely absent. It is simply "home" with "Daddy" and "Mother" and all that goes with "home."

A large Community Recreational Hall is just being finished, thanks to gifts from friends, and July 17th has been set for the date of opening. This hall will fill a long-felt need, because it is believed that wholesome recreation is one of the best means of combatting community evils.

At Lynnwood, through the sole effort of the worker in charge, Miss Louise Graves, of the Boston Cathedral, a splendid community house and workers' home, is being built entirely of native stone. This house will soon be ready for occupancy, and Miss Graves and her co-worker, Miss Helen Connor, an accomplished musician, will be enabled to accomplish far more because of the increased equipment. Friends are realizing the necessity for equipment so that workers will be free to give their talents to the work, rather than to waste time, energy, and strength in the struggle for mere existence.

At Richland Heights, a long-needed chapel is in sight. A lot and \$700 is in hand and much of the labor has been promised by the little community. A good woman, the widow of a physician who died in France, has offered her training and experience without salary, and it is

hoped that a cottage, which is unoccupied and just across the road from the Church lot, may be secured for this work. At Rocky Bar, Miss Harriet Price, after long years of self-sacrificing service, has secured community coöperation, which

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is remarkable. The community has given certain much needed equipment to the school, has improved the roads, has beautified the church and mission grounds, and is planning the erection of a community house.

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A Chrysler car, given by friends of the work to the rector at Christmas time, and a runabout for the nurse, are of great assistance in carrying on the work in this Southern mountain parish.

A REQUEST FROM JAPAN

TOKYO, JAPAN—The following are resolutions unanimously passed by the conference of the three missionary districts of the American Church Mission in Japan, assembled at Kyoto, May 26 to 28, 1925:

"WHEREAS, Bishop McKim has said informally to some of his friends that he is going to offer his resignation to the House of Bishops at the coming General Convention of the Church at New Orleans, and

"WHEREAS, we all know the repeatedly expressed desire of Bishop McKim that a bishop be elected for the Missionary District of Kyoto; be it

"RESOLVED: that if Bishop McKim is relieved of the responsibility of Kyoto, and, if in the wisdom of the House of Bishops a Bishop is elected for the Missionary District of the Tohoku, we feel that Bishop McKim will be, from a physical as well as from an efficiency standpoint, able to contribute his leadership to the Church in Japan for many years to come; therefore

"BE IT FURTHER RESOLVED: that it is the opinion of this Conference that the spiritual leadership and direction of Bishop McKim, which for thirty-two years has been the guiding influence and inspiration of the entire *Nippon Sei Ko Kai*, cannot be dispensed with at this time without seriously affecting the future of the Church in Japan. It is, therefore, the earnest hope of this Conference that Bishop McKim will not present his resignation to the House of Bishops at the General Convention of the Church to be held this autumn in New Orleans."

This same resolution has already been unanimously adopted in substance by two of the Diocesan Conventions of the Japanese Church, over which Bishop McKim has jurisdiction.

ACCEPTS EXECUTIVE SECRETARYSHIP

NEW YORK, N. Y.—The Rev. John W. Suter, Jr., has accepted the position of Executive Secretary of the Department of Religious Education, to which he was elected by the National Council at its last meeting. Mr. Suter expects to take up his new work the first of October.

FOR THE HUNDREDS, if not thousands, of Church people, children and grown-ups, who are eager to attend the classes and do the work of a Church Sunday school, but are for one reason or another unable to do so, the Home Division of the Church School has been established by the Department of Religious Education. Leaflet No. 4700, free, to be ordered from The Bookstore, 281 Fourth Avenue, New York, tells about this Home Division, what it is, and how it works. The leaflet also contains a short list of books helpful to parents.

NEWS IN BRIEF

COLORADO—The Rev. Winfred Douglas, Mus. Doc, Canon of St. Paul's Cathedral, Fond du Lac, has recently returned from residence in Sagada, Philippine Islands, completely restored to health after his two years of sickness. He may be addressed at Evergreen, Colo., until October, when he is to resume his usual work at Peekskill, N. Y.

IOWA—The Davenport High School baccalaureate service was held for the ninth consecutive time at Trinity Cathedral, Davenport. The Dean, the Very Rev. Marmaduke Hare, D.D., preached the sermon. The senior class of each year selects the church where the service is to be held, and the choice of the Cathedral was unanimous this year.—St. James' Church, Independence, the Rev. Doane Up-John, rector, has decided to build a central porch on the west end of the church. A new organ is to be installed at St. James' Church, to be known as the Carlos Jones Memorial Organ, Carlos Jones having been the only man from the parish to enter the priesthood.

MARYLAND—The Rt. Rev. J. G. Murray, D.D., Bishop of the Diocese, has administered confirmation to 1,400 persons since the first of January of this year. This is practically as many as the total number confirmed in 1923, and is said to be a diocesan record. Bishop Murray has gone to Chester, Nova Scotia, for his vacation.

NEWARK—St. George's Parish, Maplewood, the Rev. F. H. Richey, rector, has completed

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financing the erection of a new church building, to cost \$110,000.

OLYMPIA—The Rev. H. E. Gowen, D.D., of the University of Washington, Seattle, sails on June 24th from San Francisco on the SS. *Mani* as one of the American delegates to the International Conference on Race Relations, which sits at Honolulu from July 1st to the 15th. The delegates are from those countries interested in the Pacific, and in the American delegation are a number of leading educators from the Pacific coast.—Bishop Roots, Bishop Reifsnider, the Rev. E. J. Lee, and others arrived in Seattle June 10th from China, and Bishop Huntington was expected on the next steamer.

PORTO RICO—The Rt. Rev. Charles B. Colmore, D.D., Bishop of the District, is to take charge of a class at the Princeton Conference on Latin America. Immediately after the Conference he will return to the District and will spend the month of August in charge of the parochial work at All Saints' Parish, St. Thomas, Virgin Isles.

SOUTHERN VIRGINIA—On June 13th and 14th, a large number of men from Norfolk and vicinity made a pilgrimage to Williamsburg and Jamestown. This pilgrimage is made each year under the auspices of the Norfolk Assembly of the Brotherhood of St. Andrew. Through the courtesy of Dr. J. A. C. Chandler, President of William and Mary College, excellent accommodations were provided for the men at the College. The Rev. W. A. R. Goodwin, D.D., had charge of the services.

UTAH—Under the auspices of the Board of Religious Education, the fifth annual conference was held at Rowland Hall, Salt Lake City, from June 15th to the 19th. Speakers, beside Bishop Moulton, were the Rev. Dr. Middleton S. Barnwell, field secretary for the Province of the Pacific, and Miss Mabel Cooper, of Nashville, Tenn. One evening was devoted to a conference of clergy and vestries, led by Dr. Barnwell, with a complimentary dinner, at which members of the Brotherhood of St. Andrew were the hosts. The meetings were most successful both in attendance and interest.

UTAH—Dr. Shailer Mathews, eminent Biblical scholar and Dean of the Divinity School of the University of Chicago, was the speaker at a recent special evening service at St. John's Church, Logan, the Rev. Allen Jacobs, rector. The church was crowded, even with the handicap of a severe rain storm. Bishop Moulton had sent his hearty approval for the occasion. Dr. Mathews is lecturing at the summer school that is being conducted by the State college at Logan.

WEST MISSOURI—The Executive Council of the Diocese, having organized the six departments, has issued through the Department of Publicity a bulletin containing an outline of the functions of the departments, informative material on the Woman's Auxiliary, the Girls' Friendly Society, St. Luke's Hospital, the diocesan institutions, and news notes from several of the parishes. Two pages of this booklet contain material on the candidates for the ministry from this Diocese.—A processional cross of polished brass with an oak staff was dedicated recently at Christ Church, Booneville. It is the gift of Mrs. Susan B. Smalley, of Gainesville, Tex., in memory of her brother, Tompkins Bradley, formerly a communicant of Christ Church.—St. Andrew's Church, Kansas City, the Rev. James P. DeWolfe, rector, has organized a parish council, with five departments, which are outlining their work for presentation early in the fall.—The Men's Club of St. Paul's Church, Kansas City, is planning one or more dinners and meetings for the fall and winter, at which the women of the church will be present. At the first Prof. Ellwood, of Missouri University, a well known writer on religious and social questions, will speak. The Men's Bible Class is also considering inviting the women to the class when sessions are resumed in the fall.—Grace Church, Chillicothe, a mission with a service once a month, maintains a boys' choir as well as an adult choir. One reason for lively interest is that, on each Sunday, in the Church school the various parts of Morning Prayer are assigned to different persons, including the children, who thereby become thoroughly familiar with the service, and so interested in it.—The Rev. Wm. H. Talmadge, rector of St. John's Springfield, has organized the women of the church into groups under the head of Women's Christian Social Service. A junior chapter of the Brotherhood of St. Andrew has recently been organized in the church, one of the young men communicants giving the funds for the purpose.

WESTERN NEW YORK—At St. Paul's Church, Stafford, the Rev. W. E. Nixon, rector, Bishop Ferris blessed, on June 21st, an altar cross and a pair of three-branch candelabra in memory of the Rev. Pierre Cushing, who for many

years was officiating clergyman at this parish.—The vestry of St. Thomas Church, Bath, has recently voted the use of the church or the chapel to the Greek priest and congregation for services once a month. The rector, the Rev. Lewis E. Ward, was recently appointed an associate secretary of the Field Department of the National Council.—The Rev. M. Gary Smith, of Christ Church, Hornell, was a delegate from his club to the International Rotary Convention at Cleveland, Ohio, recently.

WHENEVER those who are Christians suffer, there is Christ.—J. W. Alexander.

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Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in gold and colors with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is $5\frac{1}{2} \times 7$ inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in four styles of covers:

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